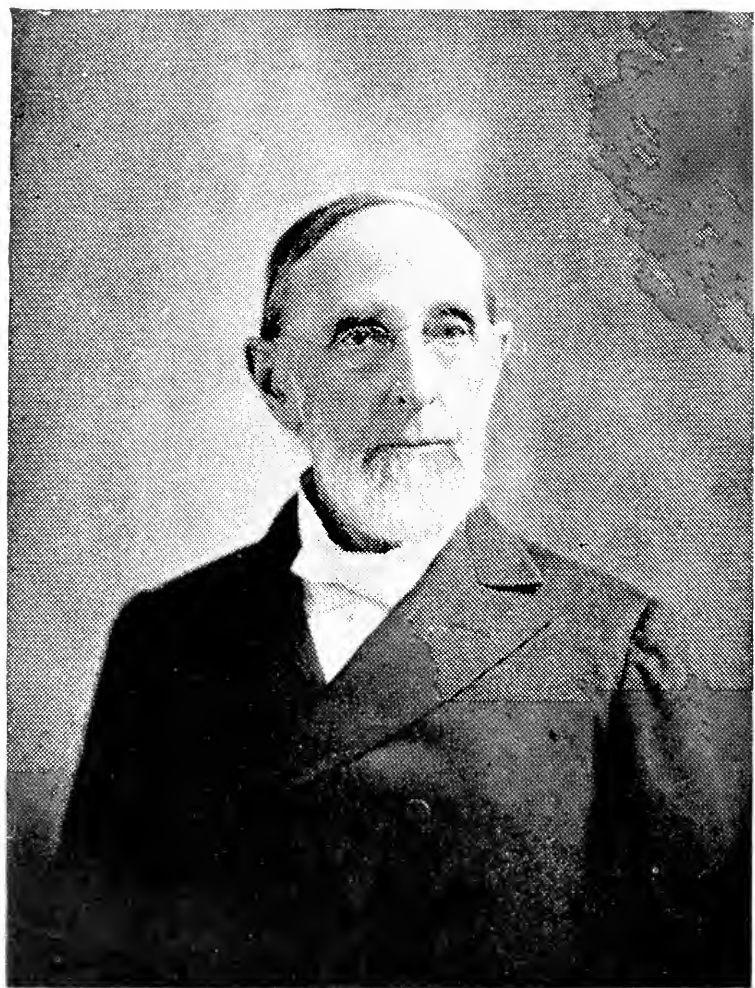


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REV. R. BAUSMAN, D. D.

HISTORY
OF THE
REFORMED CHURCH
IN
READING, PA.

BY DANIEL MILLER.

ILLUSTRATED.

INTRODUCTION BY REV. B. BAUSMAN, D. D.

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PREFACE.

The history of the Reformed Church in the city of Reading has been a favorite study with the author for several years. It has been his aim to present this history in an authentic form, and in this effort he has spared neither time nor money to produce a reliable and satisfactory volume. Heretofore a good deal of the Church's local history was based upon mere tradition, and in this way many errors were accepted as historical facts. We have endeavored to authenticate all data, so as to present a reliable history. This required a great deal of research, but it was interesting employment, and the author feels rewarded for all the time expended in the preparation of the book.

The author is under obligations to Prof. W. J. Hinke for valuable assistance, especially in reference to the early period of the history of the First Reformed congregation in Reading; to B. Y. Shearer, esq., and John H. Bridenbaugh, esq., for assistance in examining the county records, and to the local pastors in a general way. The minutes of the Coetus, published several years ago, gave us valuable assistance in determining many problems in reference to the early pastors of the First church. The records of the First church, placed at our disposal by the consistory, have also been very helpful.

The present volume is the first effort of its kind. We have sought to present an accurate and fairly complete history of all the Reformed congregations in Reading. To publish a complete history would have been far beyond the bounds of one volume. As it is, the book is considerably larger than it was originally intended to be.

We hope the reader may find as much pleasure in perusing the book as the writer enjoyed in preparing it.

THE AUTHOR.

INTRODUCTION.

“The theme of the Bible is the entrance of God into the spiritual life of man.” History, from Moses to Motley, is the biography of men and women. Christian history is theology teaching by example. Thereby the tree can be known by its fruit. This volume discusses and deals with the lives of many people. But few of these can be named by the author. The few sturdy pioneers of Colonial times, and some of the more active workers in the busy field described, receive historic mention, but the thousands of men, women and children, who as founders of families and of godly homes; parents who taught and trained their offspring to walk in the ways of the Lord; children who obeyed God and their parents; people who in church and Sunday school, and in the common callings of everyday life, wrought much and well for human well-being and the glory of God—all these in humbler but no less important spheres, in their own way lived a life of faith, but their names remain unrecorded in these pages. All honor and praise to this unnamed great and goodly company of godly lives. In the annals of eternal glory, where the secrets of all lives shall be revealed in their true light, these, too, shall receive their reward with a lustre that shall “shine brighter and brighter to the perfect day.”

Two hundred years ago a small group of German immigrants wandered to the eastern bank of the Schuylkill

river, at the foot of the Neversink mountain. Here in the wild forests, haunted by wild beasts and roving tribes of Indians, they erected a few scattered log huts, in which they sought to found a home-life under their own roof-tree. E'er long the little settlement grew into a hamlet, then into a village, a borough and into the present city of Reading. The domestic and social life of the typical German is inseparable from the church and the school house. With their own hands they felled trees in the forest and built a log church and school house side by side, in juxtaposition, as they were wont to have them in the fatherland. They had been taught that in the order of God's providence knowledge, indeed all science, was a handmaid to religion. These were inseparable, and "what God hath joined together, let not man put asunder." Here, with the Bible, hymn book and catechism brought from across the sea, they worshiped God according to the custom of their fathers.

As with the Puritans of New England and the early colonists of Virginia, these Germans brought their theology, cultus and forms of worship with them from Europe. They believed and taught the truth as they understood it. Seated on their rude, backless benches, and kneeling before their unadorned altars, they sought and received the saving grace of the gospel, the same as in the more substantial sanctuaries of the homeland. During the lapse of time conditions have changed, but the typical spirit and unction remain. The old-time reverence for sacred ceremonies and places, for the house of God, for sacraments, sermons and song—all this is an essential characteristic of the Reformed Church, in what-

ever tongue her people may worship God. All these are still aglow with the reverent spirit and the deep devotion of those of the early founders. The stream and the fountain, the fruit and the tree still partake of the same qualities. Now as then religious instruction is emphasized. The evolution of the log school house into our modern well equipped Sunday school is an interesting subject for the student of modern Church history.

The author of this book has spent much time and labor in the unearthing of some of his material. He explored family and church records, and county archives; patiently plodded through old files of newspapers, and here and there interviewed a solitary survivor of past generations; sifted and verified traditions of "old and half forgotten lore." In his own way he has arranged the fruit of his labors in a readable form. This work is not only a History of the Reformed Church in Reading, but a part of the History of Reading as well. Both began together, not only on parallel lines, but the Church has lived its best life into that of the municipality; thus helping to mold the civic and moral life of its community.

The critical reader may detect imperfections in this book, as in all kindred works, whilst sincere and appreciative readers will peruse it with pleasure and profit.

May this volume serve as a fitting memorial to the saints whose lives herein, tho' dead, still speak; may it serve as an inspiration to those who hereafter shall help to make history; may it glorify the holy name of Him whose indwelling life it seeks to portray.

Reading, Pa.

B. BAUSMAN.

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History of the Reformed Church in Reading.

SECTION I.

FIRST REFORMED CHURCH.

CHAPTER I.

THE BEGINNING.

It is to be regretted that the exact date of the organization of the Reformed Church of Reading is not known. The same is the case with many of the earlier churches. This fact may be explained by the newness of the country and the smallness of the population. The people were long without settled pastors, and there was a lack of system in religious matters. Some of the earliest congregations were imperfectly organized, and at first no records were kept. Public services were held whenever itinerant preachers came along.

The parishes of most of the early preachers extended over wide territories, and in the absence of all modern conveniences of travel their work was arduous and necessarily imperfect. The people for a long time had no regular pastoral leaders. They felt the need of religious

worship, and as soon as possible, after having founded homes and built rude log houses, they proceeded to erect small log churches and later also school houses, in which they might worship God and have their children receive religious and secular instruction.

In order to appreciate matters properly, we must go back and look at the condition of things as they existed when the foundations were laid for the Reformed Church in Reading. The country was still under the government of England. The Reformed people who had founded homes here had come from Germany, which they had left to better their condition. They were poor. The region where they located was mostly unimproved and sparsely settled. The nearest town was Lancaster, 35 miles to the southwest, laid out in 1730. Philadelphia was the county seat for all the citizens residing east of the Schuylkill river. Soon after the Reformed Church had been founded, the savage Indians were carrying on their murderous work during the French and Indian War. The people suffered much from the Indians, who used the tomahawk, the scalping knife and the torch freely.

The first Reformed and Lutheran congregation in this region was the Alsace church, which is located at the present northern boundary of the city of Reading. This is the oldest church site in this region. The exact date of organization is unknown, but it is generally believed to have been about the year 1740. At that time there was no Reading. There was then only a single house in the area now embraced in the city. It is remarkable that after the city had been laid out and a Reformed church established in it, the people who founded Alsace church

continued to worship there, and the congregatton continued its existence to the present day with a large membership.

Reading was laid out in the fall of 1748. The place was named after Reading in Berkshire, England, the native place of the Penns. The land upon which the city is located had belonged to William Penn. He received it by a grant from Charles II., king of England, and he also purchased the interest of the Indians in the land. After his death the property passed into the possession of his two sons, Thomas and Richard Penn. The town was located at the ford of the Schuylkill, which was the great highway from the Tulpehocken settlement under Conrad Weiser to Philadelphia.

The religious history of Reading begins with the history of the town itself. Hardly had Reading been laid out by the agents of Richard and Thomas Penn in the year 1748, when the first congregations were founded almost simultaneously with the founding of the town itself. The Quakers were the first in the field to establish a congregation. They organized a congregation and erected a small meeting house in 1751, but its location is now unknown. The Quakers were closely followed by the Lutherans, and they in turn by the Reformed. There was a Lutheran organization as early as 1751, when, according to the testimony of Rev. Michael Schlatter, Reading had only sixty houses. In the spring of 1752 forty-nine Lutheran families united in erecting the first Lutheran log church, which was dedicated on Trinity Sunday of the following year, June 17, 1753, and in consequence was called Trinity Lutheran church.

The first reference to a Reformed congregation is in the year 1753. It is a strange fact that the Lutheran records have preserved the first historical reference to our Reformed congregation. A few years ago Prof. W. J. Hinke carefully examined these records. His search was rewarded by a number of interesting references to our Church, which had thus far escaped the notice of historians. In the oldest Lutheran church record is found the first Reformed baptism in Reading. On Feb. 6, 1753, Rev. Philip Jacob Michael, a Reformed minister, baptized Anna Catharine, daughter of John George Engelshardt and his wife Margaret. The above mentioned baptism, performed by Rev. Mr. Michael, is not his only one which is found in the Lutheran baptismal record. In the following year four other baptisms are recorded as having been performed by him. One of them is remarkable because it is a baptism of the daughter of Rev. Tobias Wagner, the first Lutheran minister of Reading. The last baptism was performed by Rev. Mr. Michael in Reading on Nov. 10, 1754. The record says that the baptism took place "in the house." This has been understood by some to mean in the house of Rev. Mr. Michael, which would lead to the further inference that he lived at that time in Reading. But the phrase may mean with even more probability the house of the child's parents. This is mentioned because it was the custom at that time to baptize all children in the church. If sick and baptized at home, the children had to be presented in the church later on.

This Rev. Mr. Michael appears to have been the first minister to labor among the Reformed people of Reading,

and he is therefore an interesting character. Until recent years he had been overlooked by historians, and the credit for bringing him to the front belongs to Prof. W. J. Hinke. This gentleman gives us the following interesting biographical sketch of him :

“ It is difficult to gather the facts of Rev. Philip Jacob Michael’s life, as he was never connected with the Reformed Coetus. However, by putting together the scattered references made to him in the different church records and other documents, a tolerably complete sketch of his life can be given. He was born in the year 1716, but the place where and the time when he came to this country have thus far remained unknown. He was a weaver by profession. He took the oath of allegiance at Philadelphia on Oct. 14, 1731. When a young man of some twenty years he began to read sermons, and in course of time he assumed all the privileges and duties of a minister. He was one of a numerous class of men who at that time infested Pennsylvania. Without education, call or ordination these men assumed the office of ministers, creating troubles and quarrels wherever they went by their shameful lives and unchristian conduct. Thus they prevented for a long time the spread of the Coetus and the introduction of order and regular worship, conducted by properly ordained ministers. Philip Jacob Michael, however, was one of the best of these irregular ministers. He was an exception to the rule in that his life was irreproachable.

“ He first appears in the year 1744, when he dedicated the first church of the Heidelberg congregation in Lehigh county. In 1750 he began his ministry in the Ziegel

church. In 1752 he was called to the Longswamp church, and when he left there in the following year he seems to have come to Reading. Shortly before this time, in 1752, he met Rev. Michael Schlatter, and asked him to admit him as a member of the Coetus. Mr. Schlatter, however, refused to grant his request, and hence he remained independent to the end of his life. The number of his congregations gradually increased, till in 1764 he was serving twelve congregations, scattered all over Berks and Lehigh counties. In this year (1764) he renewed his efforts to enter the Coetus. On May 3, 1764, he appeared at the Coetus meeting in Philadelphia, presenting good testimonials from his congregations and asking to be received as a member. The attitude of the Coetus was very favorable towards him, as is evident from their report to Holland. Speaking of Rev. Mr. Michael, they say :

“ ‘ We are acquainted with his congregations, and know what he has done by his indefatigable labors. He is still serving twelve congregations with the greatest zeal, being 48 years of age. We cannot refuse this earnest request and petition. But since he has not yet been ordained according to the order of our Church, we request the honorable synods herewith to grant us the necessary permission and authority, in order that we may ordain him. Several among us have heard him preach, and we know that his service agrees in everything with the custom of the Reformed Church. We, therefore, expect that our request will not be in vain, in order that we may be strengthened by his service, and that proper order may be introduced in his congregations. We should not make a stroke with our pen, if we were not convinced that it would be to our advantage and contribute to the increase of our strength.’ ”

“ In spite of this earnest and strong plea the fathers refused to give their permission for his ordination and re-

ception into the Coetus. Mr. Michael continued, therefore, in his independent position. When the War of the Revolution broke out, he resigned his charge in 1774 and entered the army. On May 17, 1777, he was appointed chaplain of the first battalion of the Berks county militia. After the war he again entered upon his duties as pastor in some of his former congregations, as for instance in Longswamp, where he died in 1785.

“Many Reformed congregations were founded and organized by Mr. Michael, especially in Lehigh county. The following are some of them: Heidelberg church in 1744, Ziegel church in 1750, in the same year Jacob’s church in Lynn township, Ebenezer church in 1760, Weisenburg church in 1761, and Lowhill in 1769. All this shows that the Reformed Church owes a debt of gratitude to Rev. Michael for his noble and unselfish work of forty years, and although he was no member of the Coetus, yet he is worthy to stand by the side of the founders of our Church as a faithful servant of the Lord.”

The question naturally arises, why were the above baptisms by one who was recognized as a Reformed minister recorded in the Lutheran church record? Was it because the Reformed were worshipping in the Lutheran church, having as yet not been organized into a separate congregation? Or was it simply because the Reformed had no church records themselves? The fact that the Reformed secured a patent for two lots situated at the corner of Sixth and Washington streets, on the 20th of May, 1754, seems to show that they were organized, for the patent was issued to “The Religious Society of Dutch Reformed Calvinists.” But they had as yet no church. The small

log church is supposed to have been erected in 1755. It certainly was not in existence during Mr. Michael's services. As stated, his last recorded baptism occurred on Nov. 10, 1754, six months after the purchase of the lots. It is reasonable to suppose that Mr. Michael not only baptized the children of the Reformed people, but that he also preached for them. Whether this was done in private houses or in the Lutheran church cannot at this late date be definitely stated. It is hardly likely that any homes were sufficiently large to be used for preaching purposes. This fact, together with the entry of Reformed baptisms in the Lutheran records, strengthens the supposition that the Reformed congregation worshiped several years in the Lutheran church. It is also quite reasonable to suppose that the Reformed congregation was organized by Rev. Mr. Michael, and that he had something to do with the purchase of the lots in 1754. It is to be regretted that his life record is so incomplete.

The new town Reading grew pretty rapidly. As stated before, the town was laid out in 1748. Lots were sold upon the condition that ground rent be paid to the proprietors, Thomas and Richard Penn, beginning March 1, 1750, and that houses at least twenty feet square in size, with brick or stone chimneys, be erected upon them within three years. In 1751 seven lots were purchased and in 1753 eighty-four. The proprietors were represented by three commissioners: Conrad Weiser, Francis Parvin and William Hortley. From 1751 to 1754 two hundred and forty-one lots were sold. The plan of the town included 520 lots, and these were large, being sixty feet front. The rapidity with which lots were sold is sur-

prising, especially in view of the fact that people were admonished not to purchase lots unless they were in a position to build soon. The ground rent amounted to seven shillings for each lot per year. This system enabled many people of limited means to purchase lots.

On May 20, 1754, two lots of ground, each 60 by 230 feet, located at the northeast corner of Prince and Thomas streets, now Sixth and Washington streets, were conveyed by Thomas Penn and Richard Penn to the "Religious Society of the Dutch Reformed Calvinists." The lots were numbered 421 and 424. This plot of ground extended 120 feet from Washington street northward to the southern line of the present RECORD property. The lots were conveyed on the above date to Conrad Weiser and Isaac Levan as trustees for the Reformed people. These two lots were on March 5, 1759, conveyed by deed by Conrad Weiser and Isaac Levan, trustees, to Francis Wenrich, Wolfgang Hagka, George Diehl and Jacob Tick, trustees and elders, for the "Religious Society of Dutch Reformed Calvinists in Reading." One of the conditions was that said elders "permit and suffer the said congregation to erect a meeting house . . . on the said lot of ground."

Conrad Weiser was at the time the most prominent and useful man in this community. He was the well-known mediator between the colonial government and the Indians, and enjoyed the full confidence of both parties. He had resided at Tulpehocken, about fifteen miles west of Reading, before the founding of the town. As stated before, he was selected by the Penns as one of three commissioners for the sale of town lots. He became the

owner of a lot near the corner of what is now Penn and Fifth streets, where in the early history of the town he established a store. Here he carried on a trade with the Indians as well as with the white people.

Mr. Weiser was a public-spirited and liberal-minded man. He was a Lutheran, but was liberal towards others. This is shown by the fact that he served as a trustee for both the Lutherans and the Reformed. Two lots, Nos. 406 and 407, on the northwestern corner of Sixth and Washington streets, were secured for the Lutheran congregation, which appears to have been organized in the year 1751, although the patent for the lots was not issued until May 22, 1754, two days after the date of the patent for the Reformed people. Mr. Weiser resided in Reading during the latter part of his life. He died at Tulpehocken in 1760, and was buried there. One of his lineal descendants was the well-known Rev. C. Z. Weiser, D. D., during many years the popular Reformed pastor at New Goshenhoppen, who prepared a complete biography of Conrad Weiser, which was published by Daniel Miller.

On September 12, 1785, John Penn, jr., and John Penn executed a deed for lot No. 420, sixty feet front on North Sixth street, immediately to the north of lots 421 and 424, to Kraft Heiner and John Hartman, elders of the "German Reformed congregation in the Town of Reading." Subsequently lot No. 417, sixty feet front, immediately to the north of lot 420, was secured by the Reformed congregation for the purpose of enlarging their burying ground. These last two lots embraced the ground now occupied by the RECORD property and St. Paul's

Memorial Reformed church, the northern boundary being the lot now occupied by the Homeopathic Hospital. Thus the Reformed property already in 1785 had a front of 240 feet on North Sixth street and a depth of 230 feet to Reed street. The greater part was for many years occupied as a burying ground and the site of the First Reformed church. This ground is now occupied by the First church and parsonage, St. Paul's church and sexton's house, and seven business properties. On May 18, 1824, the ground rent was released on the lots 420, 421 and 424 by the then living heirs of the proprietors who had conveyed the lots. On the same day they also released the ground rent on lots 100, 101 and 417.

Of the prominent buildings erected in the city before the Revolution only three still remain: Farmers' Inn (now Farmers' Hotel) at Fifth and Washington streets, erected in 1760 by Michael Bright; Federal Inn (now Farmers' Bank), erected in 1763, and the Old Jail, erected in 1770.

The earliest record of the First church was commenced in 1755. On the title page is found this sentence: "Kirchenbuch vor die Reformirte Germeint in Readingtown." The first entries in the book are these two baptisms:

"April 22, 1755. Johan Valentin Kerber und Catharine, sein Ehweib, lassen taufen eine Tochter, namens Maria Christina, geboren den 15. Feb., 1755. Gevattern (sponsors) sind Johan Michael Ryer und Maria Christina, sein Weib."

"Nov. 19, 1775. Julius Körper und Catharine lassen taufen ein Söhnlein namens Fallentin, geboren den 19.

November, 1755. Gevattern sind Johann Fallendin Körper und Catharine, sein Weib."

These are the only baptisms recorded in the book. It is to be regretted that the names of the officiating ministers are not given. These entries were most probably made by one of the elders, because they are not in the handwriting of Rev. Mr. Stoy. From the record it appears that the Körper child was baptized on the day of its birth. The dates are plainly written. It will be noticed that the family names of the parents in both cases are the same, but they are spelled differently—Kerber and Körper. The given name Valentine is also spelled quite differently in both records.

After these two baptismal records had been made, the purpose of the book, which is bound in parchment, was changed to that of an account book. On the title page this additional inscription was made: "Rechnungs Buch der Reformirte Gemeinde in Reading 1755 an." On the following page is given an account of money paid for communion wine from October, 1756, to October, 1758. The balance of the book is devoted to accounts of the congregation, all the way down to the year 1838.

CHAPTER II.

PAROCHIAL SCHOOL.

The early settlers of Pennsylvania felt the need of schools for the secular and religious education of their children. Public schools, such as we have them now, there were of course none. The people were, as a rule, of a religious character, on account of which many of them had been driven from their homes in the Fatherland.

They were mostly poor, and the question of establishing schools was a difficult one. In 1746 Rev. Michael Schlatter was sent by the Reformed Synod of Holland to America to organize the scattered Reformed people into pastoral charges and supply them with pastors. He visited the people in various sections and did much for them. He was thoroughly familiar with their condition. In 1747 he organized the



Rev. Michael Schlatter.

congregations into a Coetus (classis). The organization was effected with four ministers and twenty-seven elders. From 1747 to 1751, according to his own report, he traveled over 8000 miles, mostly on horse-back, in all kinds of weather, in summer and winter, in the service of the

poor and scattered people. He preached for them, gave them the communion, baptized their children, installed elders and deacons, and organized the forty-six congregations, which he visited, into sixteen charges.

In the early part of 1751 the Coetus sent Rev. Mr. Schlatter to Europe to represent the destitute condition of the Reformed people in America to their brethren in Holland and other countries, and to secure financial aid, as well as some young men to take charge of the vacant congregations. In this undertaking Mr. Schlatter was eminently successful, especially in Holland. He made an appeal for aid, which resulted in large collections. The states of Holland and West Friesland gave \$8400 from 1751 to 1762. The synods had a fund of \$2650 on hand, which was used, and the Classis of Amsterdam collected \$7114. Excluding the aid from the states, which was given in yearly sums of 1000 to 2000 florins, the money actually in hand for the support of the Church of Pennsylvania was \$9764 in 1755. To this sum additional contributions were made from time to time. With this money the churches and schools in America were aided.

Mr. Schlatter returned to America in 1752, landing at New York on August 8. He brought with him six young ministers, named Otterbein, Stoy, Waldschmid, Frankenfeld, Wissler and Rubel. In consequence of Rev. Mr. Schlatter's mission to Holland, Rev. Mr. Thompson, then pastor of the English Reformed congregation in Amsterdam, was induced to proceed to England and Scotland to solicit aid for the Pennsylvania churches. Mr. Thompson entered upon his mission about the same

time that Mr. Schlatter returned to America. He spent a whole year in England and Scotland, presenting the cause of the destitute Reformed people in America, and appealing to the liberality of the English people to alleviate their pitiable condition. Everywhere he met with a very encouraging and even enthusiastic response. The Church of Scotland ordered a national collection, which yielded \$6000. George II., the king of England, gave \$5000. The whole amount given in England and Scotland was about \$20,000. The people of England took a lively interest in the matter because the destitute people resided in a colony belonging to England.

Before leaving England, Rev. Mr. Thompson entrusted the further prosecution of the work to a number of gentlemen, who formed themselves into a society called "The Society for the Propagation of Christian Knowledge Among the Germans in Pennsylvania." This society consisted of fifteen of the most prominent men in the kingdom, with the Earl of Shaftesbury as their president. They finally succeeded in raising a large sum of money. Rev. Mr. Muhlenberg, the Lutheran missionary, states in his report to Halle that the total amounted to £20,000. This is an error. It was \$20,000. A great work was thus auspiciously commenced.

The next important step taken by the society was the appointment of a board of six general trustees in Pennsylvania to supervise the work. These trustees were the governor, James Hamilton, William Allen, Richard Peters, Benjamin Franklin, Conrad Weiser and William Smith, the president of Pennsylvania College, who was chosen secretary of the trustees. The work of the society

was two-fold. 1. To give support and pecuniary assistance to pious Protestant ministers. 2. To erect and maintain free public schools, which for this reason were called charity schools. In order to carry into effect these measures, Rev. Michael Schlatter was elected superintendent of the charity schools on April 20, 1754. Accordingly he resigned as minister of the Reformed Church and commissioner of the Holland Synods on May 14, 1754.

The general trustees in Pennsylvania began their work on August 10 1754. They resolved to begin the work by opening six schools in the following places—Reading, York, Easton, Lancaster, Hanover and Skip-pack. It was found necessary to appoint local trustees in each of these places, “to visit the schools and superintend the scheme of education.” And finally each one of these places was asked to send a petition to the general trustees requesting the establishment of a school in their locality. Among the letters received was one from Reading dated December 10, 1754. The minutes of the trustees state that this letter was based upon a former petition from Reading, signed “by the ministers and chief men of both the Calvinist and Lutheran persuasions.” Prof. Hinke infers from this fact that the Reformed minister in question was Rev. Mr. Michael, the founder of the congregation. If this is correct, Mr. Michael may also be regarded as the leading spirit in the organization of the parochial school. The local trustees appointed for Reading were James Read, prothonotary; Francis Parvin, esq., English Quaker; James Seely, English Presbyterian; Isaac Levan, Samuel High, Calvinists; Hans Martin

Gerick, Jacob Levan, Lutherans, and Sebastian Zimmerman.

By the spring of the next year most of the schools were established. Mr. Schlatter himself came to Reading on March 5, 1755, and opened the charity school. But the scheme which seemed to be so full of promise and advantage for the Germans soon failed, partly because the whole scheme was based upon wrong motives and partly because of the prejudice of the Germans. In appealing to the English people the society had based their appeals on statements which were both uncharitable and false, and when they became known to the Germans they aroused at once their indignation at and opposition to the whole scheme. They had represented the Germans as "barbarous, without means to civilize them, grossly ignorant and unprincipled, without instruction to enlighten them, turbulent and factious, and few or none to discipline and soften them." Again, they were said to be "bold and courageous, but withal obstinate, suspicious and liable to quarreling and mutinies, and having been bred of slaves and extremely ignorant, they know not the proper use of liberty, and therefore too frequently abuse it." Again, the people in England feared that the Germans would make common cause with the French or rebel with the Indians. In a word, the Germans were, according to the opinion of the English, a continual menace to their North American colonies. The charity schools were consequently only a means to gain their favor and good will, more of a political measure than a humanitarian undertaking. When these unfavorable views of the English became known to the Germans, they at once rose up in arms

against the whole scheme. Led by Christopher Saur, the well-known German printer in Germantown, who repeatedly attacked the schools in his German paper, they refused to have anything to do with the schools. In a few years the whole undertaking had to be given up, because it met with such determined and bitter opposition from the Germans. It might have accomplished good results, if the English had not mixed so much folly with their liberality.

The Germans not only rejected the school system, but they also condemned Rev. Mr. Schlatter, the superintendent. He suffered great injustice.

There was also another reason for the opposition of the Germans, and that was the English tendency of the charity schools. They were jealous of their language. This jealousy was nurtured by Mr. Saur. He was a German publisher, and the introduction of English schools was against his interest. There is no doubt that this was the principal motive for his position on the question. The Reformed Coetus at first regarded the schools with favor, but by and by the ministers changed their views. In the report of Coetus to Holland in 1755 complaint was made that the management of the schools by trustees had been placed principally into the hands of Moravians, Quakers, Separatists and others; that in Lancaster the Reformed had been entirely passed by. The Reformed ministers had made complaint to Mr. Smith, the secretary of the trustees in America, that the schools were not being conducted according to the wishes of the fathers in Holland, when they received the reply: "The fathers in Holland have nothing to do with the schools." This dis-

pleased the Reformed ministers. They expressed the opinion that "the only object of these schools is the introduction of the English language among the Germans, which is purely a political matter," and that the Reformed people could expect nothing from them. Again in their report of 1756 the members of the Reformed Coetus say: "We can see in the movement nothing but a political affair, which is altogether a damage to our schools."

We have given these extended details in order to explain a matter which has been much misunderstood. The Reformed people in America received far less from the monies collected in Europe than is generally supposed. Little was received from the large fund collected in England for the reasons stated above. The people here, poor as they were, would have nothing to do with the charity school scheme under the aggravating circumstances. The first payment to Coetus from the charity school fund was made on June 16, 1756, viz., £80, which was distributed among the ministers. The contribution was repeated three times, and after 1759 it ceased altogether. We are unable to state how much the schools received. The financial statement of the English society for the year 1758 has been preserved. It shows that during that year the society paid £584, Pennsylvania currency, for the maintenance of its work. (See article on M. Schlatter in *The Pennsylvania German*, Vol. I., No. 4, p. 17.) After the discontinuance of the English support of the schools in America the small balance on hand was given to the University of Pennsylvania at Philadelphia.

Whilst the English movement was a failure, the effort made in Holland was more successful, but the sup-

port from this source was also much less than is usually supposed. The larger part came from the government of Holland. Prof. Hinke calculates that the Reformed people in America received altogether \$14,025 from Holland. Besides this about \$4000 was expended in sending to this country thirty-seven ministers. Of course money then had a much greater value than at present. In 1800 there was invested in Holland the sum of \$5880. The investment was in bonds. After the aid to America was discontinued, these bonds were sold for \$2854, and the money divided among the synods, which had contributed to the fund. Whilst the charity schools (those supported by English funds) were of short duration, the parochial schools established by the congregations were more successful and had a long and useful existence. As already stated, the one of the Reformed people in Reading was started on March 5, 1755, by Rev. Michael Schlatter. Whether Rev. Mr. Michael, the founder of the congregation, assisted in the formal organization of the school cannot be stated, as he left Reading about this time.

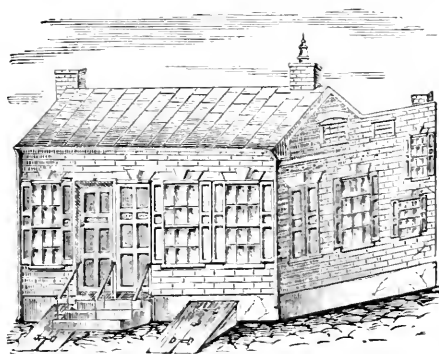
The school was started as a charity school, but it hardly deserves that name on account of the insignificant support received. The records show that the schoolmaster received £3 from the Holland fund in 1756 and an equal amount in 1759. There is no evidence at hand to show further support from abroad. The congregation evidently assumed the support of the school, as it had assumed its management. The object of the school was the instruction of the children in secular and religious knowledge. At first and for a long time all the instruction was given in the German language. All the church

services were of course also conducted in German. The principal text books were the A B C book, the Psalter, the New Testament and the Heidelberg Catechism. No text books in mathematics were used in most of the schools. In some schools the teachers gave instruction by means of the blackboard in addition, division and subtraction. It was considered that nothing beyond these branches was required in the line of figures.

The early settlers in Reading and vicinity took a lively interest in the education of their children by means of German schools. Rev. Alexander Murray, in a letter from Reading, dated April 9, 1763, addressed to the Society for Propagating the Gospel in Foreign Parts in England, states that the country for miles around this town was thickly peopled, but nearly all were German, and they were blindly attached to their native tongue, so that an English minister could be of little service to them. They sent their children to German schools, of which there were plenty.

We cannot state positively where the parochial school was started. But it was established in 1755, about the time of the erection of the First church. It was probably conducted in the little log church, and later also in the larger stone church erected in 1761, until the erection of the one-story brick school house in 1776. On April 24, 1776, John Penn, jr., and John Penn conveyed lot No. 101 at the southwest corner of Seventh and Washington streets, 60 feet front, to Durst Fister and William Reeser, in trust for a school house of the Reformed church, upon the condition that seven shillings be paid annually as ground rent and that a school house at least twenty feet

square with a brick or stone chimney be erected upon the lot within three years. A double one-story brick school house was erected in the same year, 1776. In the one part the parochial school was conducted, whilst the other part was used for dwelling purposes, usually by the schoolmaster. During two years, from 1845 to 1847, it was occupied by Rev. John S. Kessler, the assistant pastor. We herewith present a picture of the school house. -



SCHOOL HOUSE.

It was erected in a substantial manner. Here the children of the Reformed people were instructed during many years. We cannot state with precision how long the parochial school was continued, but probably until some time after 1847. In this year Mrs. Rebecca Hantch, still living, came to Reading, and she informs us that the school was then still in operation. Mr. John Roland, the last teacher, was paid his regular salary of \$20 per quarter as teacher until Dec. 3, 1846, after which he was paid \$10 per quarter until near the close of his life in April, 1849. The consistory on Nov. 22, 1847, resolved to sell

the school property, but this was done only on April 5, 1850, to George Foos for \$1006. It is probable that as the property could not be sold at once, the school was continued after the resolution to sell. The school was in operation between 90 and 100 years. In the course of time the old system of instruction was inadequate to the demands of the times.- In 1834 the public school system of Pennsylvania was introduced, and the citizens of Reading adopted the better system in 1836. Rev. William A. Good, father of Rev. James I. Good, D. D., was the first county superintendent of public schools, from 1854 to 1860. In 1850 the school house was sold by the congregation. After that date it was used as a dwelling until 1892, when it was demolished to make room for the erection of a large cigar factory.

The schoolmaster, as the teacher was then called, was an important person in the community. He was the next man to the minister. He was a man of good moral character, and usually served as organist and "Vorsinger" in the church in addition to his duties as teacher. In some places the teachers also conducted the church services and read sermons to the people in the absence of ministers. The early teachers in the Reading school were foreigners, and they were men of good education. The salary was naturally low, as was that of the ministers. At first the number of pupils was small, and the people were in limited circumstances. An official report states that in the fall of 1760 the Reading school was attended by 36 boys. During the winter the number was larger, because during the summer and fall some of the boys were compelled to work. Some little aid was received from the money collected in Europe, as stated above.

We know little of the first teachers of the Reformed school. They were foreigners. The first one of whom we have a record was Philip Jacob Fäsigg. Montgomery's history says of him: "His name has been traced back to 1762. In the year 1778 he was still a schoolmaster. His school was situated on Seventh street, west side, a short distance above Court street." This was the Reformed parochial school. How long after 1778 he taught we cannot state.—The next schoolmaster was evidently John Roland, also foreign born. Of him it is stated that he taught fifty years. We believe this statement, for he died in 1849 at the age of nearly 83 years. If he was the successor of Mr. Fäsigg he must have served more than fifty years as teacher. He was seventy years of age when Mr. John F. Moers (the only pupil of the school still residing in Reading in 1905) attended the school in 1836. The minutes of the consistory of Feb. 7, 1809, inform us that Mr. Roland was re-employed at a salary of £16, eight cords of wood and the use of the lot on the graveyard. He served regularly until the beginning of 1816, when Benjamin Schneck was elected, with a salary of £30. Mr. Schneck served until Feb. 16, 1821, when John Roland was once more elected over him. Mr. Schneck was born in Nassau-Siegen, Germany, on Dec. 25, 1760. After coming to America he first located in Philadelphia, and afterwards removed to Reading. He was a good and pious man. He was both schoolmaster and organist. He also served as organist at Sinking Spring and Belleman's church. For a time he served as organist of the Episcopal church in Reading. After retiring as school teacher in 1821, Mr. Schneck purchased a property about

a mile from the centre of the town, which is now a part of the city. After leaving the Reading school in 1821, Mr. Schneck taught elsewhere until about a week before his death. He died in his home in Reading in February, 1827, in his 67th year, and was buried in the graveyard of the Reformed church. He was married to Elizabeth Schroeder on April 1, 1765. Mr. Schneck had been educated for the ministry, but a throat affection prevented him from entering this profession, and he chose teaching as a profession. Mrs. Sarah J. Keller, of Boalsburg, Pa., is a granddaughter of schoolmaster Schneck. Mr. Schneck was the father of Rev. Benjamin S. Schneck, D. D., a well-known minister of the Reformed Church. It has sometimes been stated that Dr. Schneck had also been teacher of the school, but this is an error. Dr. Schneck was born on March 14, 1806, so that at the time of the election of the Benjamin Schneck named, he was only ten years of age.

Mr. John Roland continued as school teacher until near his death in 1849. From the time of his election over Schneck in 1821 until 1828 he was paid \$80 per year. He resided free of rent in the school house. After the latter date he was paid \$70 per year and \$24 for fire wood. In 1839 the salary was again increased to \$80 and \$24 for fire wood. Mr. John F. Mors, now over eighty years of age, the only person still residing in Reading who attended the church school, gives us an interesting description of the school. The school used German primers, catechisms and New Testaments. In 1836 there were some twenty-five scholars of both sexes. Learning the catechism was a prominent part of school work. Re-

formed catechisms were printed in Reading at an early date. John Ritter printed editions in 1811, 1819, 1822, 1823 and 1826. Other editions were printed by H. B. Sage in 1816 and 1821. The schoolmaster was really the catechist of the congregation. He instructed the children, and had them commit the catechism to memory. The pastor visited the school once a week to see what progress the children were making in the catechism. When they had learned the catechism sufficiently, they were confirmed by the pastor. This shows the great importance of the schoolmaster's position in those days.

Mr. Roland was also organist and "Vorsinger," that is, leader of singing at the church service. For some time he had an unpleasant experience with a certain German named Valentine Ziegler, who was a chimney sweeper. It was customary for the chimney sweepers to sing songs on the tops of chimneys. Mr. Ziegler possessed a clear voice, and was really a good singer. He attended the Reformed church, and often drowned the voice of Vorsinger Roland, greatly to his mortification. The matter afforded much amusement, especially to the young people. A friend who remembers Mr. Ziegler well, informs us that he was more popular than other chimney sweepers, because of his singing. The children begged their parents to get Mr. Ziegler to clean their chimneys, because they loved to hear him sing. The writer remembers another vigorous German singer. This was some time after 1870. He was a tall man, and usually sat in the gallery. His strong, ringing voice was heard all over the church, and to some extent annoyed the congregation. Some one admonished him not to be so loud, but he replied, "The

Lord gave me my voice, and I will use it in His praise.
Soon Christmas will come, then I will sing right.”

Mr. Roland was the last schoolmaster. He died on April 16, 1849, aged 82 years, 11 months and 28 days, and was buried by Rev. A. S. Leinbach. The consistory paid \$18 for the funeral expenses—\$11 for the coffin and case, \$2 for laying out the body, \$3 for the shroud and \$2 for digging the grave. (Funerals then did not cost much compared with the present time. The consistory paid \$26.66 for the funeral of Rev. Philip Pauli.) We have been unable to locate any descendants of Mr. Roland. He had a daughter, who was married to a Mr. Struben, but she died many years ago. Mr. Roland was succeeded as organist by Franklin Mœers with a salary of \$100 per year.

CHAPTER III.

CHURCHES.

It is to be regretted that the time of the erection of the first house of worship is involved in as much doubt as is the time of the organization of the congregation. The presumption is that the organization of the congregation occurred in the year 1753. This is based largely upon the fact that Rev. Philip Jacob Michael baptized children of the Reformed people in this year and subsequently. It is believed that at this time he ministered regularly to the people, which implies an organization. Secondly, the Lutheran people were organized in 1751, and it is reasonable to suppose that the Reformed people were not much behind them. It is certain that the organization was effected before 1755, because in the month of April of that year Abraham Körper, a delegate of the congregation, appeared before the Coetus at its meeting in Lancaster and requested that body to send an approved minister to the congregation. In answer to this request Rev. William Stoy supplied the congregation from April, 1755, to the meeting of the Coetus in June, 1756.

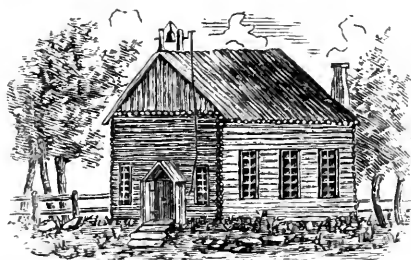
When was the first house of worship erected by the Reformed church? It has all along been the impression that a small log church was erected soon after the organization of the congregation. The year 1755 has frequently been mentioned as the time. In this year the first church

record was commenced. Prof. I. D. Rupp, in his "History of Berks and Lebanon Counties," which was published in 1844, distinctly states that a small log church was erected in 1753, and demolished in 1761 to make room for the stone church. This reliable historian had no doubt about the matter. When Prof. Rupp published his history in 1844, there were people living here whose grand-parents were connected with the Reformed congregation from its beginning, and they had full opportunity of knowing about the first church.

The writer has given much thought to this question, and, after weighing every fact bearing on the subject, he is inclined to accept the statement that a small log church was erected either in 1753 or 1755. The only argument of weight against his view is the fact that the deed of Conrad Weiser and Isaac Levan, the original trustees for the Reformed people, to the elders of the Reformed church for the first two lots, dated March 5, 1759, contains the condition that said elders should permit the congregation to erect a house of worship upon the lots. Why this permission to erect a house of worship, when there was already a log church? This question may be answered by the statement of the late Daniel S. Zacharias, that he had positive evidence of the existence of a Reformed log church. Then it may also be assumed that there was already at that time an agitation for a new and larger church. Taken literally, the condition in the deed would imply that there was then no church. Over against this is the fact that the church erected in 1761 was a pretty large and substantial stone building with a steeple. The wood work inside—pulpit, sounding board and gal-

lery front—included much carving, all done by hand. It seems impossible that such a building should have been the first church for the little flock. Again, the congregation was supplied by ministers sent by the Coetus from 1755 for a period of about five years. This fact strongly implies a place of worship. Again, the parochial school was organized in 1755, and there must have been a place in which it was conducted.

We, therefore, assume that in 1753 or 1755 a small log church was erected. The fact that the deed for the



LOG CHURCH.

first two lots was issued on May 20, 1754, is no argument against a church in 1753. The deed for the Lutheran lots was executed two days later than that for the Reformed, but it is an undisputed fact that the Lutheran church was erected in 1752. The fact is, the lots were secured and improved in advance of making the deeds.

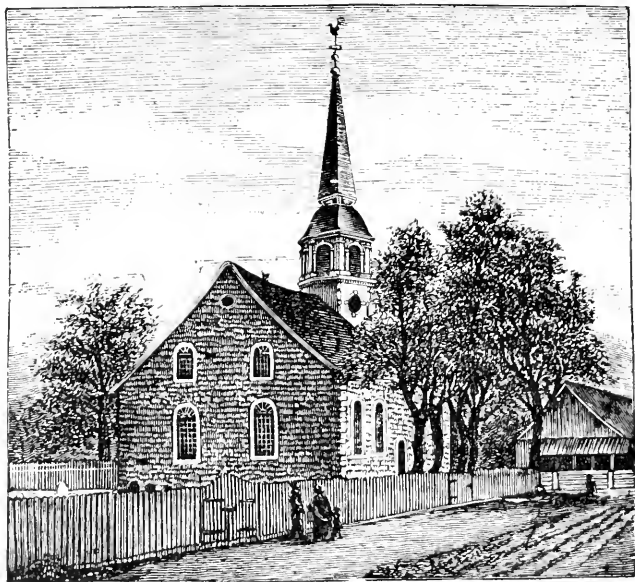
Tradition has always been in favor of a log church before the large stone church. The log church, supposed to have been erected in 1753 or 1755, was a small affair, but in keeping with the size of the congregation and the circumstances of the members. There is an imaginary

picture of this church on one of the windows of the present church. On page 38 we present a reproduction of it. It was after the same general style of most of the little churches erected in those days. There was a small bell above the roof, which was rung from the outside, there being no belfry. Tradition says there was neither floor nor stove in this building, at least not in the beginning. The seats were of course of the most primitive kind. The location of the log church is not certain. If the log church, however, stood at another place than at the corner of Washington and Reed streets, the statement in the deed, calling for the erection of a church at the latter place, would find its explanation. The *possibility* of the log church having another location than the stone church ought at least be considered. Land was often occupied years before it was actually purchased. It has sometimes been claimed that it stood at the corner of Seventh and Washington streets, but this cannot be correct, for the reason that the ground at that place was not purchased until 1776, fifteen years after the erection of the stone church. We assume that it stood on the site of the present church.

In this little house the Reformed people sat and worshipped, and listened to long sermons, which people could not endure now. The fact is, the people could hear sermons only seldom, and they became hungry for the Word of God. A thing that is rare is always most appreciated. In this church Revs. Schlatter, Stoy, Waldschmid, Otterbein and others preached.

The little log church was not used many years, only until 1761. The town grew rapidly, and a larger church was needed.

The second church was erected in the year 1761. It was built of stone, and was a substantial building of good size. It was located near the corner of Washington and Reed streets, between the present church and St. Paul's church. The size and character of the building reflects



SECOND (STONE) CHURCH, 1761.

credit upon the people of that time, which was only thirteen years after the town was laid out. The church is all the more creditable to them when we remember that the congregation was vacant from 1760 to 1765, not having a regular supply pastor from Coetus as before. The stones were well laid. The church was finely finished. The in-

side wood work—altar, pulpit, sounding board and gallery—had a good deal of carving, which was all hand work. There was an organ in the church. The seats were of a primitive style. There was a steeple of considerable height, which was surmounted by the figure of a rooster. This figure was borrowed from Holland. An interesting incident is connected with this rooster. On one occasion two ladies were passing along Washington street. One of them was superstitious. When opposite the Reformed church she was somewhat agitated and said to her companion: "They say that when that rooster on the church once crows, the world will come to an end." But the rooster never crowed, and the world still stands. It is likely that some one had practised a joke on the too credulous lady. The entrance to the steeple was by means of a ladder. It is stated that at the corners of the square tower were niches, which contained four figures of the apostles, carved in wood. On March 10, 1764, a bell was purchased at a cost of £20, 10s., 10½d., in Pennsylvania currency, or about \$50. The pulpit was of the wine glass order, that is, it stood on a pedestal. Many such pulpits may still be seen in our older churches in the country. Above the pulpit was a sounding board, which was intended to convey the sound of the preacher's voice into the body of the church. Originally the floor of the church consisted of stone or brick, but later a wooden floor superseded it.

We have no means of ascertaining the exact cost of the church. The writer found the orders and receipts for work on this church preserved among the records of the congregation. The orders are found on one side of the

paper and the receipts on the reverse side. They are numbered consecutively up to 63, but seven orders and receipts are missing. The 66 receipted orders aggregate a little over 410 pounds, or about \$1300 in Pennsylvania money. The largest amount was paid to stone masons. Two pounds were paid to David Katterman "for hauling one load of boards across the Blue Mountains to the church." It is believed that the church was first put under roof and used in an unfinished state until after 1775, when upon the payment of the debt it was completed. The record of 1775 distinctly states that the debt was fully paid in that year. It is believed that the debt which was partly paid in 1794, was contracted through the completion of the church after 1775. (For particulars of payments of debt in 1794 and 1814 see Chapter on Miscellaneous.)

The first minister to preach in the new stone church was Rev. John George Alsentz, of Germantown, Pa. This is proven by a statement on the back of the deed given for the lots upon which the church was erected, as follows: "May 13, 1764. The first sermon was preached in the new church on the within mentioned lots by George Alsentz, minister of the gospel." This shows that the erection of the church occupied several years—from 1761 to the spring of 1764.

In 1777 the church was used as a hospital, together with two other churches of the town. During the winter of 1777-8 about three hundred sick soldiers were cared for in Reading. No doubt the Reformed people had a large share in the nursing of the soldiers in their church. A considerable number of soldiers died. It is stated that they were buried in the Potter's Field at Walnut and

Church streets. No doubt the Reformed pastor, Rev. John W. Boos, officiated at many of the funerals.

The picture of the stone church, from which the cut used in this connection was made, was many years ago presented to the writer by the late Mrs. Mary R. Hain. She well remembered the old church. She was born in 1817, and attended services in the stone church. She was confirmed in the present church in 1834, two years after its erection, by Rev. William Pauli. Mrs. Hain was a granddaughter of Col. Nicholas Lotz, an officer of the Revolutionary army. (See biographical sketch of him in Chapter on "During the Revolution.") Col. Lotz was a prominent member of the Reformed church in Reading, and died in 1807.

The second or stone church served the Reformed people during the long period of seventy years, from 1761 to 1831. It had by this time become too small for the growing congregation. In the latter year the old church was demolished and a new one erected on the same site. The corner-stone of the stone church was opened during the demolishing of the building (on April 6, 1832). It contained a Bible, which was much decayed and entirely illegible, a silver coin, a copper coin and a leaden plate eight inches square. This plate served as an important historical document. The centre of the plate was marked off to represent the two lots of ground, and lines were drawn from the external angles to the four corners, dividing it into four parts, and inscriptions were made in these parts as follows :

NORTH.—"To the High German Reformed Congregation of Reading, in Berks County, and privileged to

build a church thereon, and for the interment of the dead for us and our descendants.”

SOUTH.—“The corner-stone was laid 27th July, in presence of the congregation. A Bible, and the coin in silver and copper of our King of Great Britain, France and Ireland, were deposited, A. D. 1761.”

EAST.—“The Patent was recorded in Land-Office, Phila., Book A, folio 17, p. 504, 16 Aug. 1754.”

WEST.—“These two lots of ground were sold by Thomas Penn and Richard Penn, veritable proprietors of the province of Pennsylvania, 20 May, 1754.”

The reverse side of the plate bore this inscription :

“Conrad Weiser and Isaac Levan, trustees of the congregation in the Patent ; and Architects are M. W. Resser, Abr. Kerper and W. Miller, who are also Wardens of the Congregation.”

It was fortunate that the inscriptions of the plate were legible, as they authenticate the history of the beginning of the stone church.

In 1831 the old stone church was removed and the erection of the present large brick church commenced. This was during the pastorate of Rev. William Pauli. The work must have proceeded slowly, because the corner-stone was not laid until June 17, 1832. The corner-stone of the old stone church was opened on April 6, 1832, as stated above. The plate and the coins were replaced into the new corner-stone, together with a new Bible and various specimens of currency. At the corner-stone laying Revs. Helfenstein, Hendel, Dechant, Wm. Pauli and C. A. Pauli were present. The laying of the stone was to have taken place on June 3, but was postponed to June 17 on account of inclement weather. Besides the articles named above, the following “Proclamation” was also placed into the corner-stone :

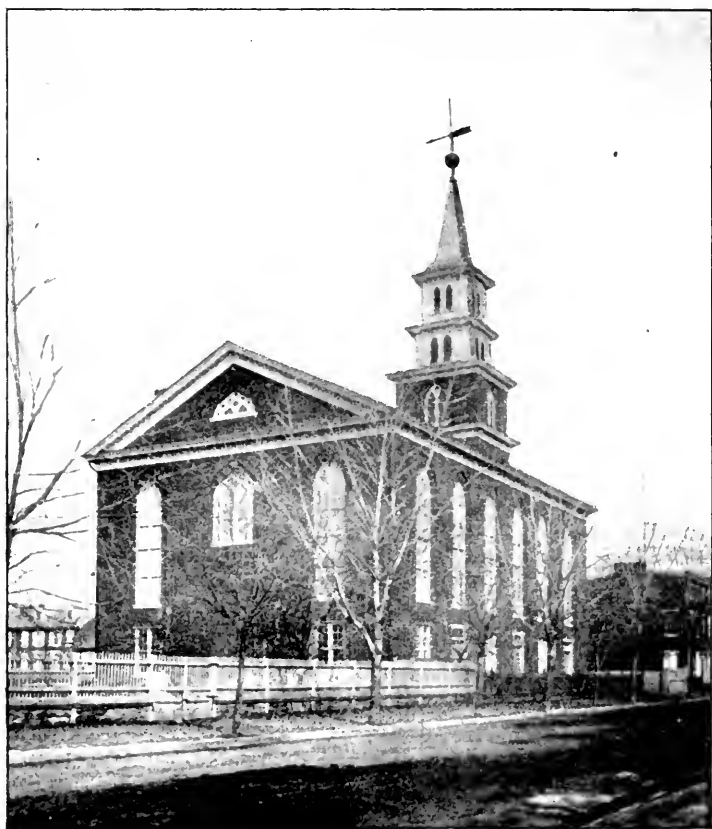
“At the laying of the corner-stone of the High German Reformed church in the town of Reading, Berks county, State of Pennsylvania, in North America.

“Whereas the congregation of the High German Reformed church in the town of Reading has resolved to erect a new, larger and more commodious church than the old one, therefore we declare herewith and make known to posterity that we love the Christian religion above everything and value it highly, and that it is our wish and prayer that it may be preached in its purity to our latest posterity; that it shall be and remain a High German Reformed church; and for this purpose we in the name of the Triune God lay the corner-stone for said church.

“Done in the year of our Lord 1832, on June 3, under the government of A. Jackson, president of the United States, and the governor of the State of Pennsylvania, Mr. Wolf.”

The building committee were Nicholas Lotz, Baltzer Smith, Daniel Fasig, John Y. Cunnius, Abraham Kerper and John Miller. The size of the building was 55 by 75 feet, with a steeple. The new church was in keeping with the then prevailing style of architecture. There were entrances on the south and the west sides. The floor was about three feet above the pavement. The pulpit was on the north side, with a sounding board above it. There were galleries on three sides. There was a steeple, 151 feet in height, in which were placed two bells. One of the bells was the one which had been used in the old stone church. The new church was dedicated on April 21, 1833.

We have no record of the cost of the new church, nor of the amount of the debt incurred, but we are certain that there was a considerable debt. On May 5, 1832, the



THIRD CHURCH, 1832-33.

trustees were given permission to borrow \$5000 towards the erection of the church, and in 1833 the Legislature passed an act to authorize the congregation to mortgage its real estate to raise money for the payment of its debts. There was evidently a separate building account. But

there were also some payments from the regular treasury towards the erection of the church. On April 18, 1832, the treasurer, Mr. Nicholas Lotz, paid \$300 to Balthaser Schmid and Daniel Fasig "to erect the church." For some years a considerable surplus had been accumulated from the current expense account, and this surplus was loaned out on bonds with interest at six per cent. In 1830 these loans aggregated \$1280.72. Among these loans was one of \$200 to the pastor, Rev. William Pauli. During 1831 and 1832 all of these loans were called in and the money evidently applied to the building of the new house of worship. The total receipts from this source, including interest, were \$1410.85. Then various sums of money were borrowed, but how much we cannot state. The amount must have been considerable. On July 13, 1832, the sum of \$737 was paid "for the bond of Keim and Trenkel." For some time Jacob Dick was paid \$100 per year for interest, Esther High \$75 and Hetty Hoch \$90 at six per cent. This would indicate a principal sum of about \$4500. A considerable sum must have been raised by subscription. A portion of the debt was carried a long time. In 1847 \$1200 was paid to Hetty Hoch on her loan of \$1500.

In 1840 the church was changed somewhat. The cellar was changed into a basement for the use of the Sunday school, which was organized this year. When the church was erected, no cellar had been excavated. This was now done to form a basement. The basement was ceiled and served its purpose about ten years. The place was still practically a cellar. It was dark and damp. According to a statement of Mr. A. F. Boas the cost of

preparing the basement for the use of the Sunday school was \$300. Some of the people considered this an exorbitant sum to be expended for such a purpose. In January, 1842, the consistory called a congregational meeting to elect a successor to Rev. Pauli. The meeting was directed to be held "in the Sunday school room *under* the church." The present cellar door on the south side was the entrance to the school room.

In 1844 the sum of \$376.81 was collected and expended for refitting and finishing the lecture room.

In 1848 the ladies collected money for chandeliers in the church. Four chandeliers were procured at a cost of \$57.25.

In April, 1848, the congregation resolved to remodel the church in case the English portion of the congregation desired to remain. However the Second congregation was organized, and the remodeling was allowed to rest temporarily.

On May 22, 1848, it was resolved to have the exterior wood work of the church and the steeple painted, as no paint had been applied to these parts since the erection of the church in 1831. A contract for the work was made with William Haas for \$186, the congregation furnishing the materials.

On July 30, 1849, during the pastorate of Rev. A. S. Leinbach, the congregation resolved by a vote of 32 to 12 to proceed with the remodeling of the church, and these persons were appointed the building committee: Philip Fisher, Daniel Weitzel, John F. Moers, John Geily and William Call. (Of these Mr. Call is still living at this writing, summer of 1905.) The entrance at the western

end of the church was closed, and the pulpit removed to this place from the northern side of the church. The first floor was lowered several feet to a level with the basement, and a basement entirely above ground erected. The galleries were of course reconstructed.

The church was extended 16 feet at the eastern end, which gave it a length of 91 feet, and made it almost flush with the tower. The addition embraces the present vestibule of the church. We have been unable to ascertain the cost of these improvements.

The church was rededicated on March 3, 1850. There was a large attendance. Rev. Thos. H. Leinbach, father of the then pastor, preached in German in the forenoon, and Dr. Henry Harbaugh in English in the afternoon.

In the spring of 1852 the consistory resolved to "have the seats altered on the plan of the Lutheran church benches."

In 1857 an additional stairway was erected from the Reed street side through the tower to the audience room on the second floor at an expense of \$273. In 1860 a new roof was placed upon the church and other repairs made at an expense of \$1569.09. After these improvements the church remained in its then condition until 1874, when it was thoroughly remodeled and placed in its present condition.

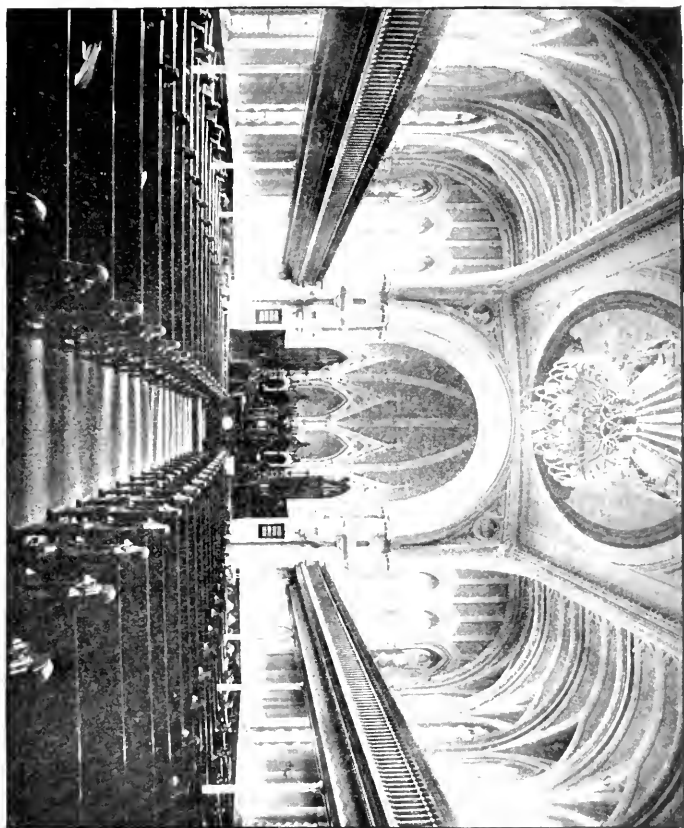
In 1874 and 1875 the church was thoroughly remodeled and modernized during the pastorate of Rev. H. Mosser. The building committee consisted of George J. Eckert, F. S. Bernhart, Solomon Sprecher, Amos L. Dick and Samuel Klopp. Nothing but the walls and the roof of the old building were retained. New galleries, win-



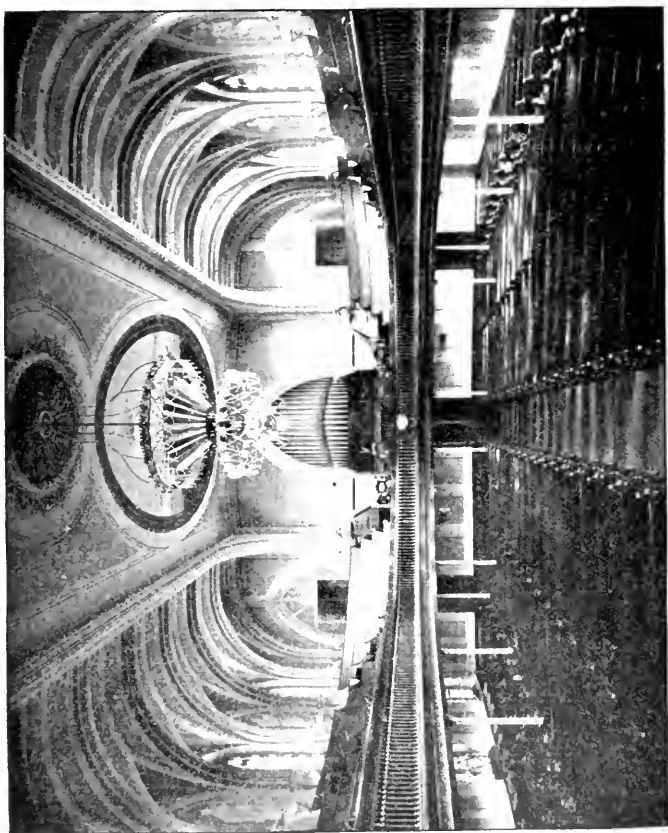
REMODELED CHURCH, 1874.

dows, pulpit and pews were introduced, and the ceiling changed. The old low steeple, which was out of proportion to the size of the church, was taken down and replaced by a higher one. Portions of the walls of the

FRONT INTERIOR VIEW OF CHURCH.



tower were removed, and nearly enough brick secured for the erection of the large parsonage at the west end of the church. The walls of the tower showed how well the people of a former generation had built, as these walls



REAR INTERIOR VIEW OF CHURCH.

were five feet in thickness. The organ was reconstructed at an expense of \$1600 by Mr. Samuel Bohler, of Reading.

The church now presents a very fine appearance, both externally and internally. During the remodeling of the church the congregation and Sunday school held their ser-

vices in Keystone Hall, corner Sixth and Court streets. St. Paul's Reformed chapel had been offered for the use of the school, but was declined.

The work of remodeling was commenced after the Whitsunday communion in 1874 and completed in May, 1875. The dedication took place on Sunday, May 2, 1875.

The congregation greatly rejoiced over the completion of the great work. There was only one unpleasant feature. When the plans were adopted in the spring of 1874, the cost of the work was estimated at \$25,000, but upon the completion of the work the entire cost was found to be \$41,362. After deducting a liberal subscription which had been made, a debt of over \$22,000 remained. This proved to be a considerable burden to the congregation, and the interest account consumed a large amount of money which could otherwise have been devoted to benevolent purposes. However, sixteen years later, in 1891, the entire debt was paid, to the great relief of the pastor as well as the congregation.

The remodeling of the First church cost a great deal more than was at first intended to spend, through an error of the treasurer of the building fund. The plan adopted in 1874, including a new steeple and a parsonage, was estimated to cost \$25,000. When the selection of the wood for the pulpit, pews, chancel and gallery front was to be made, it was proposed to use solid walnut, but the question was raised: Can we afford solid walnut? The treasurer was asked how much money had been subscribed, and he replied \$35,000. That settled the question, and solid walnut was selected. Afterwards the embarrassing discovery was made that the treasurer had in-

advertently counted some subscriptions twice, and in that way changed the total subscriptions from \$22,000 to \$35,000. But it was too late. The order for solid walnut finishing could not be recalled. This is the way it happened that the First church was finished in solid walnut, which was quite expensive.

The congregation was now well provided for, but the Sunday school rooms in the basement remained substantially as before, except that the old brick partition had been removed and a glass partition inserted in its place. The school, which had been considerably reduced by the organization of St. Paul's church and Sunday school, increased again in membership, and the want of more room soon began to be felt. Therefore in 1882 a brick chapel was erected on the lot immediately to the north of the church for the use of the primary department of the school. The cost of the erection of this chapel was \$1520.66, the whole amount of which was contributed by the Sunday school.

After some years the basement was again too small for the senior school, and poorly adapted for its use. In 1896 one more improvement was made. The chapel of the primary department was removed, the north wall of the basement of the church taken out, and a fine, well arranged chapel erected for the use of the senior department. The primary department was removed to one of the rooms of the basement. This improvement cost over \$9000, all of which has been paid. The school is now well cared for, and is doing efficient work.

CHAPTER IV.

PERIOD OF SUPPLIES, 1755-1765.

From the time of its organization to 1765 the congregation had no regular pastor. As stated in the first Chapter, the congregation was organized about 1753 by Rev. Philip Jacob Michael and for some time supplied by him. He likely left Reading in the latter part of 1754. The congregation was not at first connected with the Coetus or Synod organized in 1747, and therefore there is no reference to it in the minutes of that body before 1755. (See statement on this point in minutes of Coetus, 1756.)

1.—Rev. William Stoy, 1755.

The people became tired of the existing conditions, and longed for a regular and faithful shepherd. At the Coetus of 1755 (April 9-11) at Lancaster appeared Abraham Koerper, a delegate from the congregation at Reading, with the request that the new town of Reading might be supplied by a minister approved by Coetus, or at least with some religious services. It is rather likely that Rev. Michael Schlatter advised the congregation to make this request. He had come to Reading in March of 1755 to organize a charity school, and saw their need. In answer to this request the Coetus committed the Reading congregation to Rev. William Stoy, pastor at Tulpehocken, and Rev. William Otterbein, pastor at Lancaster.

Mr. Otterbein depended entirely upon Mr. Stoy to supply Reading, likely because it was much nearer to Tulpehocken than to Lancaster.

Mr. Stoy seems to have gone to Reading almost immediately. Already on April 22, 1755, we find the first entry of a baptism in the old church record. On that day was baptized Maria Christina, daughter of John Valentine Kerber and his wife Catherine. Although the record is not in the handwriting of Rev. Stoy, there is little doubt that he performed the baptism, for when Coetus met again on June 15, 1756, at Philadelphia, Stoy is said to have preached at Reading for fourteen months, which carries us back to the time of the baptism, the latter half of April of 1755.

When Stoy came to Reading, the new settlement had become a little town. A report tells us that 241 of the total 520 town lots had been sold, and it has been estimated that Reading had at that time about 200 dwelling houses and nearly a thousand inhabitants. It was in every sense of the word, as it has proved itself up to the present time, a prosperous and enterprising town.

The new minister, Rev. H. W. Stoy, was born March 14, 1726, at Herborn. His father, John George Stoy, was a tailor. He gave his son Henry William a liberal education. As a boy of seven years he passed from the public school to the Latin school of his native city in October, 1733, and when he was fifteen years of age he entered the university in April, 1741. He made such good progress in his studies, especially the ancient languages, that he was soon able to speak them as fluently as his native tongue. Many of his Latin letters, which are still in ex-

istence, testify to his ability and scholarship. When Rev. Michael Schlatter came to Herborn in 1751 he met Stoy, who declared himself willing to go with him to Pennsylvania. With six young ministers Mr. Schlatter left Holland, and arrived in New York on Aug. 8, 1752. (July 28, given by Dr. Harbaugh, is also correct according to the old style.) Shortly afterwards Rev. Mr. Stoy was appointed as pastor at Tulpehocken. While serving this congregation he supplied Reading, because he was the nearest minister. He served here fourteen months. The people were satisfied with him, and he would no doubt have continued with them, but for his being called to Philadelphia in the summer of 1756. Reading was therefore now again vacant.

Mr. Stoy remained only a year in Philadelphia. His next charge was Lancaster, Pa., and he served there from October, 1758, to January, 1763. His ministry there was successful. From October, 1758, to May, 1760, he baptized one hundred children, confirmed forty young persons and had sixty children in the school. In 1763 Mr. Stoy went to Europe and studied medicine. He remained several years. The date of his return is not known, but it was before September, 1767. He took up his residence in Lebanon, then called Steitztown, and preached at various places. Unfortunately he no longer labored in harmony with the Coetus. He gave a good deal of attention to the practice of medicine. He prepared a medicine known as "Stoy's Drops," which was popular. He was one of the first to vaccinate people for the prevention of smallpox. This caused much opposition, because people considered the practice as opposing

providence.—One of his preparations was an itch remedy. This was the cause of a ludicrous incident on one occasion. A certain member of one of his congregations called at his house for some of this kind of salve, but Mr. Stoy was absent. The man then requested that the pastor should bring it along to church, but failed to leave his name. Mr. Stoy took the remedy along to church, and after the sermon stated that he had the itch salve with him, and as he did not know the customer, he requested him to arise, and he would give it to him. It need not be stated that no one arose. The patient was unwilling to expose his ailment in that way. Mr. Stoy also prepared a remedy for hydrophobia, which was used extensively. Gen. Washington two years before his death sent a patient to Mr. Stoy at Lebanon for treatment. In his journal under date of October 18, 1797, is found this entry: "Gave my servant Christopher \$25 to bear the expenses to a person at Lebanon in Pennsylvania celebrated for curing persons bit by wild animals." The recipe has passed from one generation to another, and is now in possession of Rev. Elmer S. Noll, of Perkasio, Pa.

Mr. Stoy, when on his journeys as a pastor or medical practitioner, usually carried his gun with him, and shot much game, which was plentiful at that time in wild regions. Mr. Stoy was a man of great physical strength. On one occasion a certain blacksmith undertook to give him a beating, but to his sorrow. The men met on the road. The blacksmith dismounted, tied his horse to the fence, and proceeded to thrash the parson, but before he could realize what he was doing, Stoy had laid hold of him and thrown him over the fence. That was enough

for him. He took his defeat good-naturedly, and said : "Parson, please throw my horse also over the fence." He never again undertook to thrash Mr. Stoy.

During the latter part of his life Mr. Stoy preached in the Host church, Berks county. The people got in arrears with his salary, perhaps because they had lost confidence in him. On one occasion he took the matter into the pulpit and berated the people in a severe, but humorous manner. The substance of this sermon was published in the German papers. An abstract of it appears in the book "Pennsylvania German," published by Daniel Miller, Reading, Pa. Mr. Stoy was somewhat eccentric. He undertook to raise one of his sons after the manner of the Nazarites. He was to abstain from all intoxicating drink, let his hair grow without cutting or shaving, never to enter a house with a corpse in it, and never to attend a funeral. He hoped in this way to raise a second Samson, but the effort was a failure.

Pastor Stoy was a many-sided man. He was not only a preacher and a physician, but a politician as well. During the Revolution he was an advocate of the single tax theory, and in 1779 wrote a letter on this subject to Joseph Reed, president of the Supreme Council of Pennsylvania. His ideas were impracticable. In 1784 Mr. Stoy was elected to the Pennsylvania Legislature. He wrote a good deal for the papers on political subjects. His language was often very sarcastic. He had a violent temper, and was fond of controversy.

The house in Lebanon which Mr. Stoy erected and occupied became somewhat famous, because in it the first court of the new county of Lebanon was held before the

completion of the court house. The house is located at 924 Cumberland street and at present occupied by Mrs. A. R. Boughter. It is one of the most substantial and finest residences in the city. It was at one time owned by Gen. John Weidman. It was for a good while occupied by Judge McPherson.

Rev. Mr. Stoy died at Lebanon on Sept. 14, 1801, in his 76th year, and by his own request was buried at Host church. He left nine children. Some of his descendants reside at Lebanon, but none of them bearing the name Stoy.

2.—Rev. John Waldschmid, 1756–1758.

At the meeting of Coetus, June 17, 1756, in Philadelphia, it was reported that the people at Reading preferred to retain Rev. Mr. Stoy, but because this could not be done, they submitted to the resolution of Coetus and publicly agreed to accept Rev. John Waldschmid as their minister. They were now an integral part of Coetus, and ever after continued such. At this meeting of that body this is reported of the people of Reading: "They would rather be under the order of our Coetus than be destroyed by worthless fellows and wolves." This seems to indicate the character of some of the men who preached in Reading before Rev. William Stoy.

Rev. Waldschmid served the Reading congregation from 1756 to 1758.

Rev. John Waldschmid was one of the six young ministers whom Rev. Michael Schlatter brought with him from Europe to America in 1752. He was born on August 6, 1724, in the province of Nassau, Germany. He was educated for the ministry, and examined and ordained

by the Reformed fathers in Holland. He landed at New York, July 28, 1752. Mr. Schlatter took young Waldschmid to Lancaster county, and installed him on Oct. 22, 1752, as pastor of four congregations—Swamp, White Oaks, Muddy Creek and Zeltenreich. He administered the first communion at Swamp on Nov. 19, 1752, to 72 persons.

Mr. Waldschmid kept baptismal, marriage and communion records, consisting of two books bound in leather. These books were provided for this purpose by the Reformed fathers in Holland, as Mr. W. states. The baptismal record contains this introduction: "Im Namen Gottes, Amen. Dieses Buch ist verehrt worden von den Herren Holländern, damit darin die jungen Kinder getauft, aufgezeichnet würden von den 4 Gemeinden Cocalico, Modenkrik, Weiseichenland oder Seb Reigger's Kirch und Seltenreich. Mir, Johannes Waldschmid, als Pfarrer der 4 Gemeinden von Herrn Schlatter übergeben zu Lancaster den 25. October, 1752, nachdem den 22. October, 1752, eingesetzt worden von ihm."

The marriage record book contains this introduction: "In dieses Buch sollen aufgezeichnet werden die jungen Personen, welche ich als hiesiger Pfarrer proklamiren und copuliren werde. J. Waldschmid, V. D. M." It is dated Cocalico, Dec. 2, 1752. The name is often written Waldschmidt, but he himself writes it Waldschmid.

The two books were kindly loaned to the writer. They are in a good state of preservation, and very valuable as pertaining to the early history of the Reformed Church. They are in possession of Mr. David W. Gress, a great-grandson of Rev. W., a member of Swamp church.

The first baptism as recorded occurred on Sept. 3, 1752, and the last one on Sept. 12, 1785. After this follows a record of Mr. Waldschmid's death.

The first recorded marriage by Mr. W. was solemnized on Oct. 17, 1752. According to his own record Mr. W. was married on May 14, 1754, to Maria Elizabeth Grub, by Rev. Wm. Otterbein, one of the young ministers who came with him to America. The last two entries are: "William Waldschmid, widower, was married to Maria Diel, daughter of Casper Diel, on Feb. 29, 1808, by Rev. Mr. Fawer (Faber)." "I, John Waldschmid, was married to Maria Keggereis on March 8, 1835." These were descendants of the pioneer minister.

Rev. Mr. Waldschmid spent the greater part of his ministerial life in one and the same charge. In the latter part of his life he supplied various other congregations. Thus he supplied Tulpehocken two years after the withdrawal of Rev. Mr. Stoy, from 1756 to 1758. He also preached at Heidelberg, where his ministry ceased in 1770. He also supplied Cacoosing, Bern, Epler's, Allegheny, etc.

But we are especially interested in Rev. Mr. Waldschmid, because he served the congregation at Reading at various times. It is supposed that he took charge of the congregation soon after the meeting of Coetus in June. His record states that he administered the communion in Reading on Oct. 31, 1756. The next communion here was held on May 29, 1757, with about fifty guests. Two more communions are recorded by him—May 29, 1762, and May 26, 1765. (See pages 68 and 71.)

Rev. Mr. Waldschmid was a good and well-meaning man. The people were satisfied with him. In the Coetal

proceedings of 1760 it is stated that the people were satisfied with his preaching, but desired that he might be more diligent in family visitation, and more prudent in his general conduct.

Mr. Waldschmid resided on a farm several miles east of Swamp church. The place is located a short distance north of Vinemont station of the Reading and Columbia railroad, and is now owned by the Montello Brick Company. The old house is still standing, but an addition to it has been erected years ago. Here Rev. Mr. Waldschmid died on Sept. 14, 1786. In the afternoon of the next day, Sept. 15, he was buried at the Swamp church. Rev. J. W. Boos preached the funeral sermon. The above described record gives us this information. The entry was evidently made by one of his sons. It is as follows:

“God, the Almighty, took our dear father out of the world to Himself, into a blissful eternity, on the 14th of September, 1786, between nine and ten o’clock in the forenoon. On the 15th, in the afternoon, at two o’clock, we committed his remains to the grave. The Rev. Mr. Boos preached his funeral sermon, from Psalm lxxiii. 23, 24. God grant that we may all come to where he is! Amen. The tombstone was erected October 6th, 1787; cost £7 and 12 shillings.”

The writer several times stood at Mr. Waldschmid’s grave. The tombstone is a thick sandstone, with some embellishments. Time has almost effaced the inscription, wherefore we insert the same here:

“*Soli Deo Gloria.*”

“Hier ruhet in Gott der Ehrw. Johannes Waldschmid. Geboren 6. August, 1724. Ins Predigtamt verordnet 1752. Starb den 14. September, 1786. Alt 62 Jahre, 5 Wochen, 4 Tage.”

About six years after his death a peculiar accident happened to his tombstone. On Sunday, June 2, 1793, while a large congregation was in church listening to a sermon, the stone with a loud crash broke off at the centre, and the top part fell to the ground. There was no wind at the time, and the occurrence made a deep impression. This is not a traditional story, but is recorded in the record right after the account of his death and burial. The record says: "Many saw the broken stone, and all heard it fall." Both parts of the stone are still there, the one at the head, the other at the foot of the grave. What makes the matter the more remarkable is the fact that Mrs. Waldschmid, who was demented and had not spoken a word for years, commenced to speak on that day. The story is still often rehearsed by the people. Mr. W. was survived by his widow, two sons and two daughters. The widow died on July 12, 1803. One of the daughters, Anna Mary, became the mother of two well-known Reformed ministers: John Gring, of Lebanon county, and Daniel Gring, of York county. The latter was the father of two Reformed ministers—Rev. Wm. A. Gring, of Emmitsburg, Md., and Rev. Ambrose D. Gring, the first Reformed missionary in Japan.

3.—Rev. William Otterbein, 1758–1759.

As stated above, Rev. Mr. Waldschmid supplied the Reading people from 1756 to 1758. At the meeting of Coetus, Sept. 17, 1758, reference is made to this fact. At this meeting a delegate from Reading asked whether they could not have their own minister. The supply arrangement was not satisfactory. The people wanted more and

better service than could be rendered by a minister residing at a distance. But the request could not be granted for the want of ministers. Therefore Rev. Wm. Otterbein was appointed to supply Reading for half a year, that is, during the following winter. Mr. Otterbein had been the pastor at Lancaster, but resigned with a view of visiting Europe. But he changed his mind and delayed his trip, principally on account of the devastations of the Indian war and the storms at sea in the fall. He was therefore the most available minister to supply Reading. At the same time he supplied the two congregations at Tulpehocken.

Rev. William Otterbein was one of the six young ministers who came with Schlatter to America in 1752. Like Waldschmid, he was born at Dillenberg, Germany. Like Schlatter and Waldschmid, he studied at Herborn. He became pastor at Lancaster, Pa., in August, 1752, in his twenty-seventh year. Here he labored six years with much success. During his pastorate the congregation erected a massive stone church in 1753, in place of the small wooden church. The new church stood until 1852, nearly a century. Mr. Otterbein introduced the custom of having the members call at the parsonage before the Lord's Supper for a personal interview on the subject of religion. The plan was a good one and was in use about seventy-five years.

As stated, Mr. Otterbein resigned at Lancaster in the fall of 1758 to make a trip to Europe, which plan was frustrated. He delayed the trip until April, 1770. His work in Reading and at Tulpehocken continued until the fall of 1760. In the fall of this year (1760) he accepted

a second call to Frederick, Md. In 1761 he received a call from Reading, but declined it. After laboring with success in Frederick during five years, he accepted a call from York, Pa., in November, 1765. After five years of labor here he went to Europe in April, 1770, without resigning at York. After an absence of one and one-half years, he returned to York and resumed the work in October, 1771. In the spring of 1774 he accepted a call from the new congregation at Baltimore, which had separated from the old church. Here Mr. Otterbein spent the balance of his life. He labored here, as elsewhere, with much zeal and great success. He was a man of great ability and earnest piety. He advocated a positive Christianity. The United Brethren claim him as the founder of their Church, but this is an error. He never left the Church of his fathers. The U. B. Church was organized in 1800, but Otterbein attended the meetings of Coetus in 1800 and 1806, and his name was carried on its register to the time of his death in 1813. It is true, some of those with whom he affiliated entered the new Church. In August, 1812, Mr. Otterbein was visited by Rev. Isaac Gerhart, to whom the former said: "I am also a member of the Synod of the German Reformed Church, but cannot attend on account of old age."

Mr. Otterbein died on Oct. 17, 1813, aged 87 years, 4 months and 13 days. He was buried on Oct. 19 in front of the Reformed church on Conway street, Baltimore. He was married to a Miss Hendel, who died not long after their marriage. They left no descendants.

Several years ago the writer stood at the tomb of Mr. Otterbein. A large marble slab covering the tomb contains this inscription :

Hier ruhen die Gebeine
Des verstorbenen
Herrn Wilhelm Otterbein,
Geboren 4. Juni, 1726,
Gestorben 17. November, 1813,
Alt 87 Ja' re, 5 Monate, 13 Tage.

‘ Selig sind die Todten, die in dem Herrn sterben. Sie ruhen von ihrer Arbeit und ihre Werke folgen ihnen nach.’

Mr. Otterbein's baptismal name was Philip William Otterbein, but according to a common German custom he used only his second name William, except in rare cases.

4.—Period of Waiting 1760–1765.

With the removal of Rev. Mr. Otterbein from Tulpehocken to Frederick, Md., the period of supplies from Coetus to the Reading congregation ceased. During five years there are only occasional references in the Coetal minutes to the Reading congregation. However the congregation was still supplied with preaching, and this was partly by members of the Coetus.

At the Coetus meeting of 1761, held at Lancaster, Pa., on June 24, Rev. William Stoy, who had been appointed to visit the congregations and report their condition, brought in the following report about Reading: “At Reading they need a pastor, but to provide them with one is very hard, and almost impossible. Some indeed desire to make out a call, but other members are not yet ready to vote for that. And thus we must continue the former arrangement, to supply the congregation by one or another member of the Coetus, till some one else can be found.”

At this same meeting of the Coetus appeared a delegate from Reading with a request from the congregation

there and the congregation at Oley that they might have Rev. Mr. Otterbein as their pastor. Mr. Otterbein, however, declared that he could not possibly leave Frederick without a sufficient cause and accept another congregation.

It is remarkable that whilst being without a regular pastor, or even a stated supply so far as is known, the Reading congregation in 1761 erected the large and substantial stone church, which is described elsewhere. This fact shows that the congregation was quite active at the time.

Rev. John Waldschmid supplied the congregation for some time during this period. When he commenced we do not know, but he ceased his labors in the latter part of October, 1762. In his journal he says, "On Oct. 5, 1762, I once more administered the communion to 32 persons in Reading. Three weeks later I preached there for the last time, because Rev. Mr. Kals had on the twenty-sixth day of September installed himself as minister in Reading, wherefore I gave up the congregation and made room for him."

Rev. John Wm. Kals was born in the year 1700 in the county of Julich, Germany. He studied in Holland, matriculating in the University of Leyden on August 25, 1745. After finishing his theological studies he entered the service of the Dutch Church, going as missionary to Surinam, in the West Indies. But owing to charges preferred against him there, he returned to Holland. He came to America in 1758, with recommendations from Rev. Dr. Chandler. He must have known of the relations existing between the Church in America and the fathers in Holland, and yet he brought no papers from

the latter with him. The congregation in Philadelphia elected him as pastor, and Kals applied to the Coetus for membership, but was refused. He therefore left Philadelphia, after a short stay of about six weeks, and went to Amwell, N. J., where he became pastor of the Reformed church, 1758-1759. From Amwell Mr. Kals went to New York, where he served the German Reformed church, 1759-1760. During the absence of Rev. Mr. Alsentz from Germantown, he preached there in 1762. He was represented as "a man with only one eye, old and feeble."

In the report of the annual settlement of January 20, 1763, it is stated that there was a balance of 8 pounds, 18 shillings and 6 pence. Peter Feder, one of the four deacons whose names are given, took 8 pounds of this balance and paid it for pastor's salary. The probability is that this money was paid to Rev. Mr. Kals.

At the meeting of Coetus in 1764 Reading is again reported as being vacant, together with a number of other places. The record of March 10, 1764, states that the receipts from Jan. 20, 1763, to March 10, 1764, amounted to 20 pounds, 10 shillings and 10½ pence. The record states that "this amount was applied to the bell." This shows that no money was paid to a preacher in 1763. One reason for this may have been the fact that the stone church, which was commenced in 1761, was not yet completed.

In 1764 Rev. John George Alsentz supplied the congregation for some time. This is shown by two facts of record. On March 5, 1759, Conrad Weiser and Isaac Levan as trustees conveyed lots 421 and 424 to the congregation. On the back of this deed the writer discovered

this interesting statement: "May 13, 1764. The first sermon was preached in the new church on the within mentioned lots by George Alsentz, minister of the gospel." Secondly, the minutes of the Coetus of 1765 state that Rev. Mr. Alsentz had visited Reading and other places in 1764. How long Mr. Alsentz supplied Reading cannot be stated. There appears to have been considerable preaching during the year, as indicated by the amount of expenses, but by whom cannot be stated, unless it was by Mr. Alsentz.

Rev. John George Alsentz was sent to America by the fathers of Holland in 1757, and was immediately by Coetus located at Germantown, where he lived and labored. From this place he at various times supplied Amwell, N. J., and Wentz's and Böhm's in Pennsylvania. He was active in the erection of the Wentz church, which was dedicated Nov. 13, 1763. In the latter part of 1761 or beginning of 1762 he made a trip to Europe, and appeared before the Classis of Amsterdam on Feb. 4, 1762. He returned to Germantown in October, 1762. In 1765 Mr. Alsentz reported to Coetus that he had visited Reading and other places. This confirms the statement on the back of the deed that he preached the first sermon in the new church in Reading. In 1766 he reports to Coetus that he had now been nine years in Germantown, and was serving ninety families there. He also reports for Böhm's and Wentz's.—In September, 1767, Coetus reports the absence of Mr. Alsentz on account of severe sickness. He died on Oct. 25, 1767. (See Coetus Minutes, p. 276.) The statement in "Fathers of the Reformed Church" that he died in 1769 is an error.

Mr. Alsentz died comparatively young. He was married to Hannah, daughter of Peter Wentz. They left no children. He was a good and pious man.

During 1765 the Reading congregation continued vacant. At the meeting of the Coetus in Lancaster a number of congregations made requests for ministers, among them Reading. The Coetus expected the arrival of some ministers from Europe, and promised to send supplies as soon as possible. In this year Rev. John Waldschmid once more appears as supplying the congregation. In his journal he says : " I administered the holy communion in Reading on May 26, 1765, on Whitsunday to 70 persons." It appears that when the Reading people could find no one else to supply them, they turned to Mr. Waldschmid, and he responded to their entreaties. The above is the last reference to Reading in his journal.

At last the period of waiting and irregular supplies came to an end, when in the fall of 1765 four ministers arrived from Holland in response to the earnest and repeated solicitations of the Coetus. One of these, Rev. Fred. J. Berger, was to be the first regular minister at Reading.

CHAPTER V.

SETTLED PASTORS.

With the year 1765 the Reformed congregation at Reading entered upon a new era of its existence. Hitherto it had been served by irregular ministers and supplies, but in the year 1765 came the first regular Reformed minister to Reading who lived among his people—Rev. F. J. Berger.

1.—Rev. F. J. Berger, 1765–1768.

The Reformed Coetus convened for a special meeting on Oct. 16, 1765, at Philadelphia to receive the four newly arrived ministers, sent over by the Holland Church, and to assign them their future fields of labor. These men were Frederick Louis Henop, from Kaiserslautern; John Jacob Zufall, from Obervorschütz in Hessia; Nicholas Pomp and Frederick Julius Berger, from Zweibrücken.

Mr. Berger was appointed by Coetus to go to Reading. Like Pomp, he was born at Zweibrücken. He had studied at the University of Basle, where he matriculated on October 22, 1760. When he appeared at this Coetus meeting, he was asked whether he was willing to go to Reading, to which he readily assented. The delegate from Reading was asked whether they were able and willing to pay him his salary. Both parties agreed to wait with the fixing of the salary till the next meeting of the



REV. PHILIP R. PAULI
1793-1851



REV. B. HAUSMAN D.D.
1863-1872



REV. A. S. LEINBACH, D.D.
1848-1861



REV. JOHN F. MOYER
1904



REV. J. C. BUCHER, D.D.
1842-1848



PASTORS OF FIRST CHURCH.

Coetus. Meanwhile Berger agreed to go to Reading on trial. It was also resolved to hold the next meeting of the Coetus for the first time in Reading.

In the following year (1766) Berger made his first report about his work and the condition of the congregation. He reported a membership of 140 families. He had baptized during the year 60 and confirmed 21, while 40 to 50 children attended the parochial school. This was certainly a very good report. But it was by no means the full extent of his work. From the church records at Cocalico we learn that he served that congregation for two years (1765-1766), while he was also preaching at Muddy Creek. Both of these congregations had been temporarily resigned by Waldschmid.

In the settlement of the deacons on Feb. 4, 1766, the record states that the accounting was "done in the presence of the present pastor, Mr. Berger." This is the only time his name is mentioned in the record.

The financial support given to Mr. Berger does not seem to have been adequate to his needs, for he stated on the floor of Coetus that he would need twelve pounds more in order to live at Reading. The Coetus excuses his being at a congregation which did not give him sufficient support by the statement that he was satisfied with the congregation and the congregation with him.

It was most unfortunate that after waiting a long time for a regular pastor, the first one secured was a poor specimen of a faithful shepherd. Rev. Mr. Berger was an intemperate man. Already at the first meeting of the Coetus after his having been settled at Reading, which was held in his own church here, a paper signed by many

members of the Muddy Creek congregation, to which Berger also ministered, complaining about his conduct, was laid before the Coetus. The delegates, however, were satisfied with assurances and promises of better conduct in the future. When the next Coetus was held, Sept. 16, 1767, at Lancaster, the complaints against Berger were renewed. At this time the people at Reading joined in complaining about him. However, they declared that they would gladly forget everything if Berger would only repent. With tears in his eyes Berger promised to do better hereafter, and on the demand of Coetus he even declared himself willing publicly before his congregation to express his sorrow, ask forgiveness and promise to lead a different life. This he did, taking as his text 1 Tim. 1 : 15, "Jesus Christ came into the world to save sinners, of whom I am the chief." At this time Coetus threatened that if he would not improve his conduct, they would suspend him. His repentance, however, lasted only as long as he was before his brethren. As soon as he came back to his congregations he turned from bad to worse. He became a confirmed drunkard, making debts everywhere, besides being profane. A committee of the Coetus appeared at last in Reading, in response to numerous letters of the congregation, to investigate the charges against him. They found them only too true, and hence they were compelled to carry out the threat of the Coetus. They suspended Berger until the next Coetus meeting. Again he promised before the assembled congregation to lead a better life, but all his good resolutions were in vain.

When his creditors heard that he had been abandoned by the Coetus, they had him arrested and locked up in

jail. On the false pretense that Coetus owed him enough money to pay all his debts, he was again released. As soon as he came out, he traveled on foot to Easton, a distance of fifty miles, to the meeting of the Coetus, held Sept. 6-9, 1768. Here he acted so boisterously that he disturbed the meetings. New complaints were brought in by the congregations, and as a result Coetus was driven to the last measure, of excluding him from their body and deposing him from the ministry.

Of Berger's later life and of his death we know nothing.

The Reading congregation was now once more vacant, after an unfortunate experience with its first pastor.

His history may well be a warning as to the evil results of the habit of drinking. There were indeed in Berger all the elements of a better nature, but they were drowned by the demon of drink. And when he had once taken hold upon him, he dragged him irresistibly into ruin and shame. His life is a blot on our history, but one that ought not to be without its great and important lessons.

On Sept. 20, 1769, Berger was again present at the Coetus, held in Germantown, asking to be reinstalled into his office. He had been preaching for a small congregation in the mountains near Reading, which had no connection with the Coetus, and was living there in great poverty. However, as there were no signs of improvement in his life, Coetus refused to grant his request. With expressions of pity and well-meant counsels they took leave of him. He disappeared like a dark cloud, and his mistakes were soon forgotten, but the Reading church felt for

many years the results of his unfortunate ministry. Almost half of the members left, and it took the congregation nearly fifty years to recover her old strength. What a lesson to the ministers of our Church, and what a proof of the great responsibilities resting upon them !

2.—Rev. John Conrad Bucher, 1769–1770.

After the departure of Berger the congregation was without a minister for some time, till the summer of 1769. Rev. J. C. Bucher took it upon himself to supply them with occasional preaching. When Coetus met in the fall of the year, the congregation asked “that Rev. Mr. Bucher continue to supply them every two weeks, as he has begun to do this summer, till they get another minister who lives in Readingtown.” (Minutes of 1769.)

Bucher was the very opposite of Berger. There was no better nor more devoted minister in the Coetus than he. He was born at Schaffhausen on June 13, 1730. His father, John Jacob Bucher, became Landvogt (burgess) of Neukirch, near Schaffhausen, in 1745. He had six children, of whom John Conrad was the third. John Conrad Bucher received a good education. On July 14, 1752, he matriculated in the university at Marburg. About 1755 he came to this country. He served at first in the army, but in 1763 he resigned his commission and began to preach. In 1766 he is first mentioned in the Coetal minutes as preaching in Carlisle and neighborhood. In the following year he accepted Lebanon in addition to his first congregations. This had become vacant through the death of Rev. Frederick Mueller. In course of time Mr. Bucher moved to Lebanon. It was from this place

that he supplied Reading every other Sunday. The people liked him so much that at the Coetus of 1770 in Philadelphia "the unfortunate congregation at Reading, which was both externally and internally demoralized by Berger, extended a call to Rev. J. C. Bucher." But as he was not present, it was thought best to leave the decision with him, as he was best acquainted with the condition of the congregation. When Coetus met again on October 9, 1771, at Reading, we learn from the minutes that Mr. Bucher had declined the call, and the congregation after that had been for some time without a minister. How long Mr. Bucher supplied Reading is not known, but at least till September, 1770.

3.—Rev. John W. Boos, 1771–1781.

Before the Reformed Coetus met in 1771, a new minister had arrived from Holland, Rev. John William Boos. (The original form of his family name is no doubt Boas.) He was born at Otterberg in the Palatinate in 1739. He appeared before the synodical deputies on May 2, 1768. Then he studied for several years at the university of Utrecht. The news of his intended coming had preceded him, and as many Reformed congregations were vacant, he was eagerly awaited by Coetus and people. But when he came they were greatly disappointed, because he had no letters of recommendation from the fathers in Holland. The reason was, according to the minutes of the synodical deputies, his inability to pass the required examinations. When this fact became known to the members of the Coetus, they refused to admit him. But the congregation at Reading was so anxious to secure the services of a min-

ister that they did not wait for the action of Coetus, but asked Rev. Mr. Boos immediately to become their pastor, to which he readily assented. Soon afterwards a committee of the Coetus appeared in Reading, consisting of Gross, Hendel, Bucher and Gobrecht. They advised the congregation to dismiss Boos, because he had not been sent by the Holland synods. But all their pleas were in vain. The people presented their need so urgently that the committee finally allowed Boos to stay with them. This action was confirmed by Coetus in 1771, after the people had given Boos a regular call. This permission, however, did not imply the reception of Mr. Boos into the Coetus.

The report laid before Coetus at this time concerning his conduct and preaching was very favorable. He himself presented the following parochial report: 80 families, 38 baptisms, 40 confirmed, £75 salary and 86 scholars in the parochial school. In comparing the reports of 1766 and 1771, we can see how greatly the congregation had suffered through the ministry of Berger. About 60 families had left them, and no doubt joined other congregations.

In the year 1772 Boos was allowed to serve Cacusi or Heidelberg (now Hain's church at Wernersville). He preached for them every third Sunday. His people in Reading objected at first to this arrangement, but Coetus decided "that as long as this congregation had love and affection for him, he should serve it." The congregation at Reading petitioned Coetus again at this meeting to allow Boos to preach for them another year, and receive him as a member of Coetus. The congregation received the following reply:

“That the Rev. Coetus by virtue of the last letter from the fathers concerning Mr. Boos, could not care for him, much less admit him into the Coetus without further and more favorable news from the Rev. fathers in regard to him. But Mr. Boos shall be left to them in order to perform the duties relating to their divine service as long as no complaints come against him, and Mr. Boos succeeds in edifying them.”

There are no references to Reading in the Coetal minutes from 1773–1776. Boos was no member of Coetus, and hence neither attended its meetings nor sent in any reports.

In 1777 Coetus met for the third time at Reading, on April 28 and 29. In the Coetal letter of that year the officers of Coetus report “the blessed and prosperous condition of the church at Reading.” Writing of Mr. Boos, they said :

“By the assistance of the Most High and by extraordinary zeal and diligence in all parts of his excellent ministry among them he has brought the congregation to such order that it is second to none of the congregations in America. Mr. Boos is at present a learned and brave warrior of Jesus Christ, and of a blameless walk in life. Not only liked by the whole congregation at Reading, but likewise all the members of Coetus treat him with special esteem and friendship. Therefore we all beg of the Rev. fathers to kindly accept Mr. Boos, since it would be to the disadvantage of the Church in this country to refuse such a worthy and sincere servant of Jesus Christ.”

The answer of the fathers in Holland was not favorable to this earnest and eloquent request, and hence the congregation was again left to itself and its minister, leaving no record in the Coetal minutes. This silence is broken in the minutes of 1782, which inform us “that the con-

gregation at Reading, which Rev. Boos was finally compelled to leave, is permitted to call another minister." This agrees with the church record, which shows that the last entry by Rev. Boos was made Dec. 8, 1781. Perhaps he left with the end of the year. The reason for his sudden departure seems to have been his conduct, as we learn from the minutes of 1789, which state "that his conduct was the same as before, namely bad." The sun, which had risen so brightly, again set behind the clouds.

Reading was thus for the second time unfortunate with its pastor. The later conduct of Mr. Boos is much to be regretted. He had been very successful in his work during a number of years, but then became demoralized, and had to be discharged. He afterwards preached to some independent congregations in Berks county. There are no records at hand of his ministry in Reading. He with the members of the consistory signed the record of the annual settlements from 1771 to 1781 inclusive.

The following story is related of Rev. Mr. Boos. We have heard it repeatedly. The father-in-law of the writer, who a number of times stopped at Fasig's hotel in Reading (now Berks County House) in the early part of the nineteenth century on his way with his father to market in Philadelphia, was then told the story. Rev. Mr. Boos resided at the southwest corner of Ninth and Penn streets, and frequently married young couples from the country. On one occasion he was called to marry a runaway couple in the hotel. Prompt action was required, as the father of the bride was in pursuit of the couple. The parson told the couple to stand up, and he was just about beginning the ceremony when the father entered the room.

Parson Boos by an act of strategy foiled him. Just as the father entered Mr. Boos said "amen," and told him he was too late, the ceremony being over. The father, seeing himself defeated, turned around and left the room, and then Mr. Boos married the young people.

One of the praiseworthy acts of Rev. Mr. Boos was his refusal to ordain the notorious and wicked Cyriacus Spangenburg to the ministry.

4.—Rev. J. W. G. Neveling, 1782–1783.

We now come to the history of the most heroic and the most unfortunate Reformed minister of Reading—Rev. John Wesley Gilbert Neveling. From the minutes of 1771 we learn that he was a cousin of Rev. Casper Weyberg. He was born in Westphalia, Germany, in the year 1750, and came to this country in 1763, if he came with Rev. Weyberg, as Dr. Harbaugh states. He was instructed by Weyberg and Gross until 1771, when he first appeared before Coetus. In that year the congregation at Amwell, New Jersey, laid a call for Neveling before Coetus, who had been preaching for them at times and given good satisfaction. Coetus examined him, and then allowed him to continue preaching, promising him that if he proved himself worthy, he should be ordained after the consent of the fathers in Holland had been obtained. This ordination took place in July, 1772, when with five other candidates, Steiner, Schwab, Wack, Wagner and Weber, he was installed into the sacred office. As the permission of the fathers in Holland had not been obtained for this act, they were at first much displeased with it, and for a time would not recognize the newly ordained

ministers as members of the Coetus, but finally they yielded to the earnest entreaties of the Coetus.

During the War of the Revolution Neveling served in the army as chaplain, and was held in the highest esteem by Gen. Washington. As an evidence of the important influence he exerted, it may be mentioned that the British government offered a large reward for his apprehension, and that on one occasion Washington placed a troop of horses at his disposal to protect him against those who sought his life. After the war he returned to his congregation in New Jersey. Here he remained till 1782, when he accepted a call from Reading. He came to Reading either in the fall or winter of 1782. Of his ministry in this congregation hardly anything is known. Not even his name occurs in the old church record. However, his ministry at Reading is not only proved by the explicit statement of the Coetal minutes of 1783, "D. Neveling left Amwell in New Jersey and went to Reading," but also by his report about the Reading congregation, which he made in that year. He reported 100 families, 12 baptisms, 10 confirmed and 75 children in the parochial school. It is stated that he was a man of noble presence and commanding pulpit talent.

But Mr. Neveling had hardly been in Reading a year, apparently very successful in his work, when his useful ministry was cut short by a sad accident. One day, as he was riding on horseback, probably to one of his country congregations, with a pipe in his mouth, the horse stumbled and fell, pushing the stem of the pipe so violently into his throat that it injured his vocal organs and permanently disabled him from preaching again. Thus he was cut off

in the prime of his life, and after a few years paralysis lamed him completely. Some years later he also became blind. Henceforth he remained a helpless invalid for more than sixty years! But the full measure of his sufferings was not yet exhausted, for another affliction soon befel him. When the War of the Revolution broke out and Continental Congress was sorely in need of money, he turned all his property into cash, and loaned the government the whole sum, amounting to \$25,000, receiving only the certificate of Congress as his security. Of this he was in some way defrauded, and as a result lost all his money, which reduced him to absolute poverty. By the noble efforts of his brethren in the ministry he and his large family were kept from starvation. This noble patriot and champion of American liberty, ready to sacrifice all his possessions for the cause of his country, died as a very old man of 94 years in Philadelphia on Jan. 18, 1844.

We know no similar case in the Reformed ministry of such long, severe and patient suffering. The Coetus aided him as much as it could with its scanty means. In 1789 it gave him £7 10s. In its report to Holland the Coetus in 1790 states that "Mr. Neveling is still in very wretched circumstances, and a burden to us."

After the accident which befel Rev. Mr. Neveling in the fall of 1783, the congregation was once more vacant for a considerable length of time. It was probably supplied by neighboring ministers.

Some time later the congregation called Rev. Fred. L. Henop, of Frederick, Md., and he accepted the call. This was in the fall of 1784. But before Mr. Henop could

leave Frederick and start for Reading he was suddenly taken sick and died in the latter part of October of the year 1784. Hence the congregation was without a minister until the meeting of Coetus in the next year. Whether during this vacancy they were served by neighboring ministers, is not known, but probable.

5.—Rev. Bernhard Willy, 1785–1786.

When Coetus met on April 27, 1785, at Reading, three new ministers (Loretz, Willy and Pernisius), who had arrived from Holland, were appointed to different congregations. The congregation at Reading called one of them, Bernhard Willy, to be their minister. He, together with Loretz, had arrived in Baltimore on Dec. 21, 1784. As they were without any means to continue their journey, the elders of the Baltimore congregation not only paid their bill at the inn "To the Green Tree," but also sent them to Pennsylvania on four horses. According to the church records of the Baltimore church they spent £23 for their entertainment. Willy likely went to Reading immediately, for he reported at this Coetus meeting sixteen baptisms and 24 catechumens. He signed the financial statement of April 20, 1785. The financial standing and strength of the congregation had much improved since Mr. Berger complained of not receiving enough salary in 1766. Five years later, in 1771, they were able to give Rev. Boos £85 or about \$250, and in 1785 Rev. Willy reports a salary of £133 or about \$322, certainly a large sum for those times. When the call from Reading was laid before Coetus, it was decided to confirm the call at the next Coetus meeting, after the con-

dition of the congregation had been investigated. But the call was never confirmed. Even before the end of the year Willy entered upon a course of action which finally caused his deposition from the ministry and expulsion from the Coetus. The facts of his case are given in a special report which Coetus sent to Holland in 1786. Shortly after his arrival in Reading he stated to his elders that his wife had died in the previous year in Switzerland. In proof of this statement he showed them a certificate of her death. Of course everybody accepted his statement as being true, till some time in December it began to be rumored that his certificate was forged. An investigation was made by the elders, and the suspicion was shown to be well founded. The certificate proved to be an evident forgery, as it bore the water mark of one of the paper mills in the neighborhood of Reading.

On Jan. 10, 1786, Willy crowned his false statement by a false act, which fully explained why it had been made. He went to Muddy Creek, and married a woman at that place. Meanwhile a letter arrived from his first wife, who with one child was still living in Chur, the capital of the canton of Graubünden (Grisons) in Switzerland. When Willy returned from his wedding trip to Reading, he was met by the elders, who refused to allow him to enter their church again. A committee of Coetus was summoned to Reading, consisting of Hendel, Delliker and Helffrich, to investigate the case, and when they found these charges to be true, they passed the resolution "that Willy was no longer fit to be a minister, and hence the elders had done right in forbidding him to preach." His ministry was thus of short duration, not over one year, and possibly less.

Mr. Willy was a well educated man. It is stated that he had served as a minister in his native country, Graubünden, Switzerland. After leaving Reading he went to Virginia, and for some time taught a German and English school. Subsequently he preached until his death, which occurred in May, 1810. When he preached his last sermon he was so weak that he had to crawl on hands and feet into the pulpit. He was buried at Woodstock, Virginia.

At the meeting of Coetus on May 17, 1786, Reading with several other congregations again applied to Coetus for a minister. Coetus was especially anxious to supply Reading, because, as the minutes say, "this congregation was so very unfortunate with bad ministers for more than twenty years." At this time the vacancy lasted till November, 1786. Then a new minister came to take charge of the congregation, but the hope of Coetus that he might be a better man, was not fulfilled.

It is sad to see that some of the early ministers were unworthy men, but the fact that Coetus disciplined them is evidence that that body was composed of good and earnest Christian men, who labored zealously for the spread of God's kingdom. The bad character of some of the ministers must have been particularly painful to them, because of the great need of faithful laborers.

6.—Rev. John William Ingold, 1786–1788.

Mr. Ingold was born at Simmern in the Palatinate. He matriculated at the Heidelberg University on August 4, 1754. He was ordained at Heidelberg, May 10, 1762. After serving for some time as minister in the Palatinate,

he applied to the Synods of Holland, and was commissioned for Pennsylvania in June, 1774. He came to this country in the fall of 1774. From that year till 1790 he is mentioned in the Coetal minutes, serving in these sixteen years not less than seven different charges. His whole ministry was filled with troubles and quarrels. He paid no regard either to the resolutions of the Coetus or the wishes of the church members. Hence he was constantly in difficulty. The verdict which Coetus passed on his ministry was expressed in these words: "Rev. Ingold during his stay with us has not conducted himself to the satisfaction of his brethren." (Minutes of 1781.)

Mr. Ingold left Holland in 1774 and arrived in America in the fall of the same year. Witpen and Worcester in Montgomery county were then vacant. He accepted these without the knowledge of Coetus, but quarreled with his congregations about his salary at the end of the year, and was compelled to leave. Then his brethren took pity on him and sent him to Saucon, but he remained only a short time and then left for Easton in 1776. However only one of the congregations belonging to the charge accepted him. Soon he lost the confidence of his people, and was even persecuted till he left in 1780. Goshenhopen was vacant at that time. Ingold offered his services to them for as much salary as they might be willing to give him. He appears to have been the first minister to "preach for what falls," an unfortunate system which afterwards prevailed largely. He preached in the two smaller congregations of the charge, but New Goshenhopen refused to have anything to do with him. In spite of their protests Ingold came into the charge. He per-

formed his first baptism in Old Goshenhoppen on August 30, 1780. His coming caused the greatest disorder, which a committee of the Coetus in vain tried to overcome. Ingold opposed all their efforts. Finally Coetus resolved in 1781 that he should submit to an election, and threatened him with exclusion if he would try to prevent it. The election must have been unfavorable to him, for he left towards the close of 1781.

From Goshenhoppen Ingold went again to Easton. Judging from his parochial report of 1785 he was now more successful. He reported of his four congregations comprising the charge (Easton, Greenwich, Dryland and Plainfield), 116 families, 114 baptisms, 39 confirmed, 4 schools and 117 scholars, and 75 pounds salary.

Ingold left Easton in November of 1786 and came to Reading. The writer has been fortunate enough to discover the call of the Reading church to him. It is dated September 14, 1786, "in Reading im Oberamt Barks." There is a preamble which states that after the Lord had for some time punished the High German Reformed congregation in Reading through unworthy preachers, and by leaving it for some time vacant, He had again shown His mercy by giving it a shepherd in the person of Rev. John William Ingold, who had accepted their call. He was to preach every Sunday morning and on all festival days. He was to receive for his support 130 pounds of Pennsylvania currency, the free use of the parsonage and ten cords of wood per year. The call was to be regarded as a contract, to be in force as long as both parties were satisfied. In case of dissatisfaction either party was competent to dissolve the contract. The hope is expressed that the

Lord might so reign in the hearts of both pastor and people that the contract would continue in force during the life of the pastor. Unfortunately this pious wish was not fulfilled. The pastoral relation continued only eighteen months. The call is signed by John Hartman, Kraft Hüner, Jacob Yeager, Philip Miller, George Riehm, Dan. Zacharias, Peter Nagle, John Schnell, Geo. Yeager, B. Feather, Conrad Fasig, Dan. Rose, Dan. Levan and Joseph Hiester. (The name of the latter is always signed in English letters.) The call is approved by the Coetus, and the approval is signed by Fred. Dellicker, president pro tem., and Albert Helffenstein, secretary pro tem. The approval bears no date.

During Mr. Ingold's ministry here the oldest minute book of the consistory still at hand was started, viz., at the meeting on Jan. 8, 1787. The minutes of this meeting are signed by Rev. Mr. Ingold and the members. At this meeting an earnest effort was made to place the congregation upon a better footing. The minutes state that it was considered proper to elect a "cashier" (treasurer), and Mr. Jacob Weynig was unanimously chosen.

At the next Coetus meeting, in Lancaster on June 5, 1787, Mr. Ingold was present and reported about the congregation at Reading: 100 families, 21 baptized, 21 confirmed, 40 in the school. But his ministry in Reading was not successful. It was only rich in quarrels, and after serving the congregation for a year and a half he was compelled to leave. Singularly he left the town on the same day that Coetus met in the church in Reading, viz., on April 23, 1788. Coetus does not want to put all the blame on him, but remarks "that a repulsive conduct

is likely to bring about such consequences." The congregation at this time asked permission to call another minister, which was gladly granted them. Mr. Ingold went to Indianfield, Tohiakon and Trumbauers, but stayed only a few years. At the meeting of Coetus in 1790 he had again left these congregations, and with them also the Coetus. He appears only once more in the official documents of our Church, but only to make his separation from the Church complete and final. In 1801 synod notified him that by his continued absence he had excluded himself from the Church. (Minutes of 1801, § 4.)

7.—Rev. J. W. Boos (Second Pastorate), 1789–1792.

Rev. J. W. Ingold left Reading on April 23, 1788. How long the congregation was vacant after that time cannot be stated accurately, but it was most likely until the end of 1788. The old church record shows the presence of Rev. J. W. Boos, the former pastor, in the early part of 1789. The minutes of the consistory meeting of March 25, 1789, are signed by him, together with nine members. It has frequently been stated that Mr. Boos was pastor in Reading a second time, but at times this has been questioned. The above fact settles the question beyond a doubt. When Mr. Boos withdrew from Reading at the end of the year 1781, he continued to serve Cacusi, or Hain's church, near Wernersville. In the old church record of that congregation he entered 589 baptisms from October 23, 1771, to August 17, 1789. From January, 1784, to November, 1788, he also served the Bern church in Bern township, Berks county. He evidently returned to Reading in the spring of 1784, for on

April 16, 1784, he purchased the property at the southwest corner of Ninth and Penn streets from Jacob Bower, a prominent Reformed member, for 450 pounds Pennsylvania money. It was lot No. 176 in the original plan of the town, and was 60 feet on Penn street by 270 feet on South Ninth street. Here Mr. Boos evidently resided until his death in 1814. The title of this property was traced by the writer back to the Penns. Mr. Nicholas Dick, grandfather of Mr. Amos L. Dick, of Reading, one of the oldest members of the First church, now over 85 years of age, was married to a sister of Rev. J. W. Boos, and resided next door to him. On November 9, 1822, the administrator of Rev. Mr. Boos sold the above property, together with three other properties, to Dr. James B. Cherington for \$2600.

At the meeting of the Coetus, held in Philadelphia on June 10, 1789, a delegate from Reading appeared, asking that the call of Rev. Mr. Boos be confirmed and he be received as a member of Coetus. But inasmuch as a larger part of the congregation opposed him and "his conduct was still as before, namely bad," Coetus was unwilling to grant the request, but promised to help the congregation in whatever way it could. With what success Mr. Boos labored in Reading at this time is difficult to determine, but owing to the vigorous opposition which he met, it could hardly have been great. He seems to have remained in Reading till 1792. If he had left before that time there would no doubt be some record of it in the Coetal minutes.

Rev. Mr. Boos died on November 28, 1814, aged 75 years. He had been married to Barbara Epler, of Bern

township, and was the father of eight children. He always wrote his name *Boos*, but his descendants changed the name to *Boas*. The change appears to have been made by his children. His son John was frequently a member of the consistory, and already in 1811 he signs his name clearly John *Boas*. Pastor Boos' son Jacob was the father of Mr. Augustus F. Boas, the well-known banker in Reading and during 37 years superintendent of the First Reformed Sunday school. Another grandson was Daniel H. Boas, one of the founders of the Universalist church in Reading.

8.—Rev. Philip Pauli, 1793–1815.

We now come to the last Reformed minister of Reading during the eighteenth century. He was the most faithful and most successful minister of all who had been in Reading, and by his long and blessed ministry of 22 years he laid the foundation for the present flourishing congregation. In point of length his pastorate was exceeded only by that of his son, Rev. William Pauli, and that of Dr. Henry Mosser. His baptismal name was Philip Reinhold Pauli, but he always omitted the middle name Reinhold. His signature frequently appears in the minute book, but always only as Philip Pauli. In the minutes of the Coetus his name always appears in the same form. We therefore follow his example in using his name.

When Rev. Mr. Pauli arrived in Reading the congregation had existed but forty years, 1753–1793, and yet what storms had passed over her! It had been indeed a period of struggles and difficulties. Dark clouds had been

hanging over the congregation, and but rarely a ray of sunshine had penetrated through these clouds. But with the arrival of Pauli a new day and a bright future dawned, and as a result the congregation awoke to new life and activity. Soon the troubles of the past were forgotten in the success of the present and still brighter prospects of the future.

Rev. Philip Pauli was born in Magdeburg, Germany, on June 22, 1742. His father, Ernest L. Pauli, was court preacher to the Count of Bernburg. His son, Philip, received his first education in the school of his native city. Then he was sent to the Joachimsthal Gymnasium (college) at Berlin, and finally completed his education at the University of Halle, where he studied theology. At this time several members of his family died, which cut short his career in Germany and made him willing to go to America. He arrived in this country in 1783. At first he taught Latin in the Academy of Philadelphia, but soon afterward began to preach acceptably. In 1786 he applied to the Coetus for examination and licensure. In case his examination proved successful he was promised the congregation at Reading. This, however, was not the case. Hence he continued to teach. (Minutes of 1786, § 4.) In the following year the congregation at Frankford asked Coetus to allow Mr. Pauli to become their minister. But Coetus answered that inasmuch as the first examination had not been satisfactory they could do nothing in this matter until he had passed a satisfactory examination. In the next year (1788) Mr. Pauli renewed his request for an examination, and "since he had gained some experience in preaching and the fathers

had given their consent to his licensure," a second examination was granted to him to take place after the Coetus meeting. Coetus again at this time intended to send him to Reading, but the return of Boos prevented the execution of their plans. Mr. Pauli went therefore to Worcester and Witpen in 1789, where he was duly ordained in 1790, but was not received as a member of Coetus till 1792. In the beginning of 1793 he accepted a call from Reading, which was confirmed by Coetus at its annual meeting. The first entry of Rev. Mr. Pauli in the old church records is that of a baptism, which took place on February 26, 1793.

The advent of Mr. Pauli in Reading appears to have at once infused new life into the congregation. A number of new and prominent names are appended to the minutes of the consistory of 1793—Joseph Hiester, Peter Nagle, Philip Kremer, Jacob Yeager, Balser Henrice, Daniel Rose, Jacob Bower, John Walter and John Riehm. The records of the church, carefully kept from the first year of his ministry at Reading, amply prove him to have been a faithful pastor, who labored with zeal and success in that portion of the Lord's vineyard which had been so long neglected. In addition to his labors as pastor Mr. Pauli also conducted a select Latin and French school, for which he was well fitted.

One of the best evidences of the activity and success of Mr. Pauli in Reading is the size of his catechetical classes. His first class (1793) consisted of 51 persons; that of 1797 of 69 persons; that of 1810 of 73 and that of 1811 of 92 persons. He confirmed 22 classes, and the average size of them was over 42 persons. These figures

are remarkable when we remember that Reading in 1810 had a population of only 3463. But we must remember that Reading was the centre of a large district of country. Many families in the country belonged to the Reading congregation.

Mr. Pauli was a good preacher, and his services were well attended. He possessed very agreeable social qualities, and a peculiar fervor in the pulpit. During the early history of the congregation there was evidently no regular pastoral visiting. On February 3, 1813, the consistory resolved that the pastor should visit the members once a year in company with an elder.

Mr. Pauli was the first pastor in Reading who kept careful and full records of his ministerial work.

During the early part of Mr. Pauli's ministry in Reading an effort was made to pay the church debt, which had long been carried. Already in 1794 a subscription was taken up for this purpose with good results. The receipts during this year amounted to over 832 pounds, and the sum of 956 pounds was paid out. (During the year previous the receipts aggregated 163 pounds.) During the latter part of Mr. Pauli's pastorate, in 1814, another subscription was taken up and the debt fully wiped out. For particulars of these two subscriptions see Chapter on "Miscellaneous."

The record previous to 1813 contains no itemized statement of receipts and expenditures, but only the gross receipts and expenditures, so that we have no means of knowing what was paid Mr. Pauli as salary previous to 1809. On Feb. 7 of this year the consistory fixed his salary at 130 pounds per year. He was paid this sum

from that time to the end of his life. Mr. Pauli also served several country congregations.

The last minutes of the consistory signed by Pastor Pauli are those of May 27, 1814. At this meeting the committee on the subscription made a final report, and the debt was fully paid.

In 1814 Mr. Pauli reported to synod 255 baptisms, 98 catechumens, 511 communicants and 77 deaths.

Rev. Mr. Pauli was a prominent member of synod. In 1793 he was appointed a member of a committee of six to publish a new hymn book, which appeared in 1797. In 1800 he was elected president of synod.

During the pastorate of Rev. Philip Pauli in Reading it fell to his lot to minister to Susanna Cox, whose pathetic story is so generally known in Berks county. She was a poor illiterate young woman living in the family of Jacob Geehr in Oley township. In April of 1809 she was found guilty of the murder of her illegitimate child, and sentenced to death. Rev. Mr. Pauli ministered to her and brought her the consolations of the gospel. She was penitent and confessed her guilt. Her public execution took place on June 10, 1809, in front of the present county jail at the head of Penn street. It was a regular field day for the people of Berks and neighboring counties. They came in all kinds of conveyances, even as far as seventy miles, to witness the execution. On the day before her execution Rev. Mr. Pauli administered the communion to the condemned woman, who was only twenty-four years of age. He prayed long and earnestly with her for her salvation. She appeared to be conscious of forgiveness, and heroically went to her sad death. The

time of her execution having arrived, she, leaning upon the arm of her aged spiritual adviser, walked from the old jail still standing at Fifth and Washington streets up Penn street, followed by a large crowd of eager spectators. She stopped at a pump on the way to slake her thirst for the last time. At the place of execution Rev. Mr. Pauli once more offered a most solemn and earnest prayer for the culprit, after which there was sung an old German hymn of the seventeenth century which the poor woman had committed to memory while in jail. The first verse was as follows :

“Ich armer Mensch, ich armer Sünder,
Steh hier vor Deinem Angesicht.
Ach Gott, ach Gott, verfahr gelinder,
Und geh nicht mit mir in's Gericht.
Erbarme Dich, erbarme Dich,
Gott, mein Erbarmer, über mich !”

The woman then ascended a wagon which was under the gallows and which contained her coffin, and stood upon the coffin. When all was ready, the wagon was driven away, and Susanna Cox expiated her crime by dying on the gallows.—It has often been stated that Susanna Cox was the first woman ever executed in Berks county, but this is an error. Two other women were executed before her—Elizabeth Gaul on March 10, 1759, and Catharine Krebs on Dec. 19, 1767.—Since 1809 only one woman was hanged in Pennsylvania—Catharine Miller in Lycoming county in February, 1881, for the murder of her husband. At this time (spring of 1905) Mrs. Edwards is in the Berks county jail under sentence of death for the murder of her husband.

Capt. Peter Nagel, a prominent member of the Reformed church, held the inquest on the body of the child on February 17, 1809.

Rev. Philip Pauli died on January 27, 1815, aged 72 years, 7 months and 4 days. His death was announced at a consistory meeting on the evening of that day. The consistory arranged for the funeral. It resolved to invite to the funeral the consistory of Trinity Lutheran church and their pastor, Rev. Henry A. Muhlenberg. The consistories of Sinking Spring and Schwarzwald were also invited, because Mr. Pauli had been the pastor of those congregations. Mr. John Birkenbine was appointed a committee to get the bills incurred for the funeral. He afterward drew \$26.66 from the treasury, which evidently represents the expenses of the funeral of the beloved pastor. The funeral was held in the Lutheran church because of its large size, on Jan. 29. Notwithstanding the very inclement weather there was a large attendance. Rev. William Hendel, D. D., preached the funeral sermon on 2 Kings 2: 12, followed by an address by Rev. Jacob W. Dechant. Burial was made in the Reformed graveyard close to the church. Thus ended the useful career of a good and beloved man. When the present large church was erected in 1832 his body was removed some distance farther away, and in 1869 it was removed to Charles Evans' cemetery.

Rev. Mr. Pauli was married on Feb. 14, 1784, to Elizabeth, daughter of John Musch, of Easton. She died on Nov. 12, 1839, aged 77 years, one month and eighteen days. She was buried by his side.

9.—Rev. William Pauli, 1815–1842.

Rev. William Pauli, son of the former pastor, succeeded his father in the Reading pastorate. He was elected at a congregational meeting held on March 27, 1815, two months after the death of his father. Six candidates had been placed in nomination, and 62 persons voted. Rev. William Pauli received 55 votes, Rev. Mr. Rahausen 5, Rev. Mr. Vandersloot 1 and Rev. Mr. Reiling 1. Two others received no votes. Mr. Pauli accepted the call, and soon after entered upon the next to the longest pastorate in the long history of the congregation, twenty-seven years. The date of his installation is not given, but on June 7, 1815, he was paid 65 pounds as his first salary.

William Pauli was born on March 9, 1762, in Skipack, Montgomery county, Pa., where his father was pastor at the time. He was an elder brother of Rev. Chas. A. Pauli, who spent the greater part of his life in Reading. William Pauli received his early education from his father, who was a learned man and conducted an academy in Reading. He was licensed to preach in 1813 and ordained in 1816. He thus evidently preached some time in Reading before his ordination.

Mr. Pauli served a number of country congregations during the whole of his ministry in Reading. In 1819 his charge consisted of Reading, Epler's, Schwarzwald,

Beidler's and Forest. In 1823 he also served Maiden-creek. He was quite irregular in his attendance upon synod, and frequently failed to report. He failed to report in 1824, 1837, 1838 and 1839.

His ministry was not characterized by great activity. His records, although apparently carefully kept, are in a bad condition. Some of the leaves of the books are missing, so that no summary of his labors can be given.

The most important event during Mr. Pauli's pastorate was the demolishing of the old stone church in 1831, and the erection of the present large brick church during the following two years. It was a large undertaking, but it was successfully carried through. On May 23, 1831, thirty-seven members met in the school house to consider the propriety of erecting a new church. It was resolved that a new church was needed. A committee was appointed to take up subscriptions in town and country—eight persons for Reading, four for Alsace, three for Exeter and six for Cumru townships. This shows that there was a large country membership.—On May 5, 1832, the trustees were authorized to borrow \$5000, at five per cent. interest toward erecting the new church. This resolution is signed by Rev. Wm. Pauli and ten members of the consistory, including Peter Nagel, William Ermentrout and Philip Zieber, well-known members.

The erection of the new church involved the congregation in considerable debt. In 1833 an act was passed by the Legislature of Pennsylvania to enable the congregation "to sell or mortgage such part or parts of the real estate belonging to said congregation as may be deemed necessary for the payment of their debts, and for the pur-

chase of such other real estate as they may deem necessary for the use of the church . . . provided that the real estate so purchased shall not in amount and value exceed the sum of five thousand dollars." This act was signed by Samuel Anderson, Speaker of the House, and Thomas Ringland, Speaker of the Senate. The bill was approved at Harrisburg on April 8, 1833.

During Mr. Pauli's pastorate the several denominations conducted a union Sunday school in the old court house which stood in Penn Square. The Reformed people conducted their parochial school in the school house at the corner of Seventh and Washington streets. The principal text book in the school was the catechism, which was German. The schoolmaster was Mr. John Roland, who was really the catechist of the congregation. The children committed the answers of the catechism, and Pastor Pauli visited the school once a week to see what progress the children were making in the catechism. When they had advanced sufficiently, they were confirmed by him. The school was continued until after the close of Mr. Pauli's pastorate. As far as the writer has been able to ascertain there is at this writing (1905) only one person residing in Reading who attended the parochial school. This is Mr. John F. Moers, who attended the school in 1836. He also attended the Sunday school in the court house. Mr. Moers was born on Sept. 5, 1824, and is now over eighty years old. He was during 67 years connected with the marble yard on West Penn street as apprentice, journeyman and proprietor. The yard was established by his grandfather in 1790. After his death the yard was continued by the son, who

died in 1861, when the grandson took possession and continued the business until the summer of 1904. All three bore the same name—John Frederick Moers. Each of them in his time took an active part in the affairs of the Reformed church in Reading.

Mr. Pauli was elected in 1815. In 1815 and 1816 he was paid 130 pounds per year; in 1817, 144 pounds. In 1818 he was paid \$338.33. For several years the salary was increased somewhat. In 1829 it was fixed at \$346.68 per year, with \$24 additional for fire wood, and it remained at this figure until the end of his pastorate in 1842. The amount seems somewhat odd, especially the 68 cents. Taking into consideration the greater value of money in those days, we must admit that the salary was liberal, since Mr. Pauli was also serving from three to five country congregations at various times.

A minister is usually elected without term. On May 16, 1829, the consistory resolved "to engage Rev. Wm. Pauli for another year" at the salary above stated. After this date similar action was taken every year, either by the consistory or the congregational meeting. Why such action? At the present time such action would be taken as putting the person concerned upon his good behavior. We think such was the case then.

Gradually a reaction took place in the congregation. It was felt that the church did not prosper as much as there was reason to expect. There was a large new church, but matters were not in a satisfactory state. To the writer's mind there were two reasons for this. In the first place there was a strong tendency toward English, but all the services were conducted in the German lan-

guage, and then only every other Sunday morning. The pastor could not preach English. Under these conditions a number of the most prominent families left the Reformed Church and united with the Presbyterians and Episcopalians. Among these may be mentioned the Eckerts, Hunters, Saylor, Bensons, Jamesons and others.— Secondly, Pastor Pauli was serving three country congregations in connection with the Reading church. Consequently he could not give the Reading congregation that attention which it needed. The town was growing, and more pastoral work was required.

Pastor Pauli realized the pressure which was bearing upon him. He was irritated, and his relations with the congregation became somewhat strained. He finally resigned. The date is not given, but it was evidently in the beginning of 1842, since the election for a successor was held on February 5, 1842. Under the existing circumstances the congregation fell back with the pastor's salary, and there was due him the sum of over \$200. This could not be raised for nearly two years.

On Jan. 16, 1843, William Ermentrout, William Lotz and Philip Zieber were appointed a committee to borrow the needed amount of money from John S. Hiester with which to pay the balance of salary due the former pastor, Rev. Wm. Pauli. At a subsequent meeting the committee reported that the money could not be had. The attitude of Pastor Pauli toward the congregation may be inferred from the statement of this committee on the above date that he had "acted all winter so as to injure the congregation and its collections." A second effort to secure the money also failed. Subsequently Henry Ermentrout

took the matter in hand and collected \$200 for this purpose. He paid this amount to Treasurer Cunnius on Sept. 12, 1843, and on the following day the treasurer paid Rev. Mr. Pauli the sum of \$220.68 in full for salary. This ended the Pauli matter.

The condition of the congregation at the close of Mr. Pauli's pastorate may be inferred by several facts. In the call to Rev. J. C. Bucher the consistory urged him to come to Reading "to resuscitate the declining prosperity of the church." Mr. Bucher hesitated to accept the call, because he was pleasantly situated at Middletown, Md., and his congregation was united. In his letter of acceptance he speaks of the Reading congregation at one place as being divided; at another place he speaks of it as "a broken and scattered congregation, whose condition is a critical one." It is evident that Mr. Pauli's pastorate had continued too long.

Rev. Wm. Pauli resided in his own house located at Sixth and Court streets. His property had a frontage of 89 feet on Sixth street. After Rev. Pauli's death in 1855 his son, William E. Pauli, accepted the property at the appraisement, and on Feb. 15, 1856, sold it to Joseph Mishler for \$6000. Mr. Mishler long resided in a house erected upon the southern part of the lot. The property is now very valuable, being in the centre of the city. The corner lot is occupied by the four-story *Telegram* and *Adler* printing house, and the other part by a number of office buildings. Rev. Mr. Pauli also owned the valuable property at Sixth and Penn streets, during many years known as Jameson's corner. Mr. Pauli purchased it on Dec. 26, 1816, from Lewis Jacoby for 1350 pounds. It

was then 60 feet front on Penn street, with a depth of 33 feet on Sixth street. It was the Penn street front of lot No. 105 in the original town plan. There are now three stores on this lot.

Pastor Pauli was an average preacher, by no means the equal of his father, Rev. Philip Pauli. During his pastorate the synod and the classis met a number of times in Reading. An aged friend informs us that the people usually looked forward to these meetings, because they expected to hear first-class sermons on these occasions. But they were always disappointed. It appeared as though there were no really good preachers. Some came to the conclusion that there must be some trick connected with the matter. They suspected that the pastor, who then as now usually designated the preachers on such occasions, purposely appointed weak preachers so as not to create an unfavorable contrast with his own preaching. Whether this suspicion was well founded we cannot say.

After his resignation in Reading Mr. Pauli continued serving a number of country congregations. In 1844 Lebanon Classis for some reasons suspended him from the ministry. After that he continued to preach as an independent minister, and served Sinking Spring and Hain's churches until his death.

Rev. William Pauli died in Reading on May 20, 1855, at the age of 63 years, 2 months and 11 days. The funeral services were held in Trinity Lutheran church, and were largely attended. Rev. John N. Hoffman, pastor of the church, preached on Jer. 3 : 27. Interment was made in Charles Evans' cemetery.

10.—Rev. J. C. Bucher, D. D.

On May 16, 1842, Rev. J. C. Bucher was called to the pastorate of the First church. He was promised “\$600 salary, the use of a house, sufficient fire wood for his family, the services of a physician in case of illness of any member of his family, and expenses for moving from Middletown, Md., to Reading.” The call was signed by Wm. Ermentrout, John S. Hiester (son of Geo. Hiester), Philip Zieber, John Goodhart, John F. Moers, John Smith, Daniel Weitzel, Peter Rhine and Wm. Lott. This was 63 years ago.

The call stipulates that the new pastor is to preach two German and two English sermons on alternate Sunday mornings each month. The Sunday evenings are left to the disposal of the pastor. He can either devote them to his ease, or for the interests of the congregation. The call urges Rev. Bucher to come to Reading to “re-suscitate the declining prosperity of the church,” which would indicate its condition at the close of the previous pastorate. In the call the hope is expressed that Dr. Bucher would become the pastor “under the sanction of the General Synod of the Reformed Church in the United States.” This is strange, since there was no General Synod at that time. It meant the Eastern Synod. The call also contains this provision: “The vestry do allow 5 weeks annually, as is customary, for recreation, visiting and attendance at synod and classical meetings.”

Dr. Bucher accepted the call on May 30, 1842. His letter of acceptance is long. In it he speaks of the sacrifices which he must make in leaving "a more than ordinary dwelling house, having eleven rooms on two floors and two passages or halls, besides kitchen." He also expresses his fear in "leaving a unanimous and prosperous people and going to one that is divided and which requires so much German." At the same time he had a call from Mercersburg, where his children could enjoy better school privileges than could be expected in Reading on account of the college and seminary being located at the former place. Dr. Bucher states that only a sense of duty impelled him to go to a "broken and scattered congregation, whose condition was a critical one." Dr. Bucher was installed on August 14, 1842, by a committee of Lebanon Classis, to which the congregation then belonged. He resided in the house of Susanna Boyer on Franklin street, below Third, for which the congregation paid \$76 rent per year.

The coming of Dr. Bucher to Reading was in some respects a new epoch in the history of the congregation. Frequent meetings of the consistory were held and plans devised for aggressive work. Usually these meetings were held in the school house; at other times in the lecture room, especially when candidates for church members were examined. On August 30, 1842, it was resolved that a secretary of the congregation be elected, and that thereafter the proceedings of the consistory should be recorded in English. Until then these were recorded in German. The German minutes immediately preceding were recorded by John Roland, secretary. This was the

person who served a long time as teacher of the parochial school. It appears that the secretary of the consistory in those days was not a member of the body. Neither John Roland nor his successor, Henry C. Ermentrout, were members of the body. Mr. Henry C. Ermentrout was elected and served as secretary of the consistory a number of years. The minutes were well kept.

On October 24, 1842, William Ermentrout, Philip Zieber and John F. Moers were appointed a committee to ascertain whether money could be borrowed to erect a parsonage, and if so to ascertain who would erect such a building upon the best terms. On Dec. 16 this committee reported that they had not been able to secure the money, but had ascertained that a parsonage could be erected for \$1800. The committee considered it advisable to postpone the erection of a house, and therefore they rented a house for \$120 per year.

On Dec. 21, 1842, a special meeting of the consistory was held in the lecture room to examine the candidates for church membership. Twenty-two persons were publicly examined and accepted by the consistory. In connection with a subsequent examination of candidates the secretary gives the names of those who were to be confirmed in the "English Lanquish."

The strong tendency toward the English language, which prevailed already at the beginning of Dr. Bueher's pastorate, is shown by the fact that of his first class of catechumens, in the spring of 1843, 50 were confirmed in English and only 10 in German. Thirteen others were received by certificate and profession of faith. One of these was Mrs. Cath. Roland, wife of Abraham Roland,

who died the next day. Included in the above class of catechumens was Mr. Jacob O. Miller, who became a well-known minister in the Reformed Church, and was long pastor of Trinity church, York, Pa.

On July 8, 1843, the consistory received the annual report of the treasurer, Mr. John Y. Cummins. There was now no longer trouble to pay the pastor's salary and other expenses. This report of the treasurer of the first year of Dr. Bucher's pastorate was most gratifying. The receipts were \$1181.38, and the expenditures \$850.67, so that there was a balance of over \$300 on hand. The treasurer was directed "to pay off the interest," which indicates a debt. Nearly one-half of the receipts were from collections in the church, which indicates large congregations and liberal collections.

The congregation in those days already had some trouble with persons who are sometimes called "graveyard Christians." They had an interest in the church only because of the right of burial. They contributed little and often nothing for the support of the congregation. On August 7, 1843, the consistory resolved that the right of burial should be limited to those who contribute annually according to their circumstances to the church. Those not in regular standing shall be denied the right of burial, unless they pay annually one dollar. All others must pay \$5 for the burial of an adult of over 12 years, and \$3 for all under 12 years. No minister but the pastor shall be allowed to officiate on the burial ground, except with the consent of the pastor, or of the trustees and elders.

Reading could boast of a temperance society already at that time. On Feb. 18, 1844, the consistory agreed to

allow the temperance society to hold its meetings in the lecture room on Saturday evenings at \$2.50 per meeting, upon the condition that there be no "clapping and stamping, nor disorderly conduct, no martial or band music, as the room has been solemnly dedicated to the service of God, and no person shall be allowed to stand with their feet on the benches."

At a meeting held on Nov. 10, 1844, Pastor Bucher informed the consistory that although he had preached more frequently than the call required, he could not possibly satisfy all the German portion of the congregation. He therefore proposed that an assistant pastor be employed to assist him in the German work, and in this way give the Germans an additional service every two weeks in the afternoon. He offered to pay \$100 toward the salary of such an assistant. The consistory authorized Dr. Bucher to call Rev. J. S. Kessler, of Mt. Jackson, Va., who was to receive \$200 salary and a free residence in a part of the school house. Mr. Kessler accepted the call. He commenced his work in April, 1845, and continued in it two years, until 1847.

Rev. John S. Kessler was a native of Switzerland. He was born August 19, 1799, in Schiers, Canton de Grisson. He completed his theological studies in the University of Basel in 1821, and was soon after, at the age of twenty-two, ordained to the ministry. After laboring nineteen years at Devos, Switzerland, he came to America and became the pastor of a number of Reformed congregations in the famous Shenandoah Valley. After laboring there about four years, he was called to Reading, as the assistant pastor of the First church, and remained

here two years. He preached for the German portion of the congregation and labored among them faithfully. He then became the first pastor of the recently organized Fourth Reformed church at Baltimore. In 1854 Dr. Kessler associated himself with his only son, Rev. Christian R. Kessler, in conducting the seminary at Allentown, which the son had established in 1848. In the following year, 1855, the son died, and the school passed into other hands, but the services of the father were continued until the end of his life. Father Kessler also preached to several congregations near Allentown. He was a member of the committee which prepared the German Hymn Book for the Reformed Church, and performed a large part of the work. He was a man of decided ability, and labored with great zeal and much success. In 1854 Franklin and Marshall College conferred the title of D. D. upon him. Father Kessler died in Allentown, Dec. 22, 1864, aged 65 years, 4 months and 3 days. Dr. Kessler was married in Switzerland to Christina Jecklin, who died soon after her husband. Their only child, Rev. Christian R. Kessler, having preceded them in death, their immediate family became extinct.

In January, 1845, the consistory purchased a lot of ground from Mrs. Rushar for the purpose of enlarging the cemetery. The price paid was \$400 and two burial lots.

On July 28, 1845, the consistory adopted rules and regulations for the government of the cemetery. Lots 8 by 10 feet were sold to members for \$10. Others were charged \$25. For individual graves non-members paid \$5 for a grave for an adult and \$3 for a child under 12

years. Sufficient ground was reserved for members who could not or would not purchase lots. The graveyard was in the care of the sexton, who was to dig all graves for the usual compensation : For a double coffin for a person over 10 years, \$2.00 ; for a single coffin, \$1.50 ; all under 10 years, \$1.00. The church could be used for funerals, provided one of the pastors was invited to officiate. Carriages were admitted to the cemetery only when used by persons in ill health. Saddle horses and dogs were excluded. The cemetery was open on week days from 8 a. m. until sunset. On Sundays it was open only for funerals.

A considerable debt had been carried by the congregation from the time of the erection of the new church in 1832. The exact amount cannot be stated. In 1845 the consistory started a movement to raise money for the payment of the debt. An effort was made by the consistory to classify the members according to their ability in reference to this matter. The record shows that these subscriptions aggregated about \$3000. The amount of interest paid in 1845 indicates that the debt amounted to \$4000, so that the debt was not fully paid at this time.

The subject of discipline received early attention during Dr. Bucher's pastorate. He was a strict disciplinarian. Christian discipline was probably never more strictly enforced in the First church than during the pastorate of Dr. Bucher. His sharp preaching and firm position against all forms of sin naturally aroused some opposition. The pastor also insisted upon positive Christianity, and instituted a prayer meeting for the edification of the people. The prayer meeting was an innovation in the

congregation. To some this was an eyesore, and they expressed their feelings openly. On August 7, 1843, the consistory expelled a certain member from the church because he had "called the lecture and prayer room by vulgar, filthy and improper names, and otherwise abused the congregation and consistory."

In 1847 five members, whose names are given, were reported to the consistory as having attended a dance, after having been admonished by an elder. The consistory appointed a committee to admonish the erring members in a kindly manner. At a later meeting the committee reported having admonished "those folks," and was continued.

On Dec. 28, 1848, a member was excommunicated for having "committed a gross assault upon one of the deacons."

In 1846 the consistory experienced its first trouble with the choir. The leader was a Mr. Stemm. He asked to be paid for his services, which was not granted. This led to trouble. In the beginning of 1847 the consistory charged him with causing trouble in the choir, the church and the Sunday school, and then formally suspended him from church membership. He asked to be restored on the ground that the consistory had acted unconstitutionally, but this body refused to accede to his request. A second effort on the part of the organist also failed.

Another member was suspended for six months for having "defied the pastor." He had purchased a lot on the cemetery, and the consistory directed that his "dead (deed) money" be returned to him.

Rev. Dr. Kessler having withdrawn as assistant pastor in the spring of 1847, Rev. Dr. Bucher presented his

resignation to the consistory on May 10 of the same year. The consistory unanimously declined to accept the resignation, whereupon Dr. Bucher withdrew the same, but stated that he could not possibly perform all the labor alone. On Sunday, March 26, 1848, the congregation agreed that the consistory should call Rev. A. S. Leinbach as assistant pastor. This was done on the following evening. A salary of \$200 per year was offered, with the privilege of serving one or two country congregations at the same time. Mr. Leinbach declined this call in a letter dated June 25, 1848.

At a congregational meeting on Nov. 22, 1847, it was unanimously resolved to sell the school house property to the best advantage. It was also proposed to sell the new part of the graveyard, corner Sixth and Walnut streets, if the lot holders would agree, but this was voted down. The school property was sold to George Foos, April 5, 1850, for \$1006.

On January 17, 1848, the trustees were authorized to purchase a certain property for a parsonage, which had been offered for \$2500. At the next meeting it was reported that the property was not suitable for this purpose. A committee was appointed to select a site for a parsonage. This committee reported subsequently that nothing could be done, and was discharged.

On the afternoon of April 24, 1848, the initial steps were taken for the organization of a second Reformed congregation in Reading. A preamble reciting the reasons for this movement and a series of resolutions were adopted. (See same in history of Second church.) At the same meeting a resolution was adopted which contemplated

more satisfactory arrangements for the English people, if they preferred to remain. The resolution provided that in case those who desired to organize a second church, should upon consideration prefer the following arrangement, it should be carried out immediately upon notice being given by them. The action is as follows :

“Resolved, That arrangements be made as soon as possible to have the church remodeled and made to accommodate families and persons who may desire it with pews ; and to have two English sermons every Sabbath day : one every other Sabbath morning and afternoon alternately, and one every Sabbath night.”

Philip Zieber, Ivens Benson, Daniel Weitzel, John Ermentrout and Augustus F. Boas were appointed a committee to procure the court house or some other suitable place for worship until the repairs to the church would be completed. They were also to invite proposals from mechanics to do the work, and also to solicit subscriptions to meet the expenses. Nothing came of this proposition at this time. The Second congregation was organized, and the remodeling of the church was delayed till 1849.

At a special meeting of the consistory on July 9, 1848, twenty-five members were regularly dismissed for the purpose of organizing the “Second German Church of Reading.” (Their names appear in the history of the Second church.)

These persons, together with five others who had not been members of the First church, in all thirty souls, presented themselves, and Pastor Bucher proceeded to organize them as the Second Reformed church. Two elders and four deacons were elected, and Dr. Bucher installed them into office.

On the evening of July 27, 1848, Dr. Bucher presented his resignation to the consistory, and it was reluctantly accepted. The principal reason which prompted the resignation was declining health. The consistory in view of the impaired health of Dr. Bucher and of his faithful labors during six years, granted him the use of the dwelling which he then occupied until the first of April, 1849, and also continued his salary until that time. Mr. Bucher expressed his heartfelt gratitude for this act of generosity.

REV. J. C. BUCHER, D. D.

Dr. Bucher was born near Lingelstown, Dauphin county, Pa., June 18, 1804. His ancestors came from Switzerland. He studied in the academy at Harrisburg and in the Reformed theological seminary then located at Carlisle, Pa., under Dr. Lewis Mayer. He was a member of the second class which graduated from the seminary, viz., in 1828 ; the others being J. H. Crawford, J. F. Dieffenbacher, John G. Fritchey, Henry Wagner and Daniel Zacharias. Dr. Bucher was ordained to the ministry at the synod of Mifflinburg, Pa., October 2, 1828. His first charge was at Cavetown, Md., where he labored two years ; afterward he spent twelve years as pastor of Middletown, Md. In 1842 he came to Reading, and was installed as pastor of the Reformed church on August 14, 1842. The congregation was by no means in good condition. Reference to its condition is made in his letter of acceptance, as is stated elsewhere. The former pastor had not been paid in full, and the consistory complains that he has been working against the congregation. Dr. Bucher

was an aggressive character, and at once began to infuse new life into the congregation. He took hold of the difficult work with much enthusiasm, and this spirit was to a large extent communicated to the members. The people stood by him, and an excellent work was accomplished.

Rev. Dr. Bucher was a good and fluent speaker. He had a command of language such as is seldom excelled. His sermons were long. Of these it is said: "They were quite long enough for most people." A member of the church, still living at the time of writing, aged eighty years, states that his sermons were often an hour and a half long. On one occasion, when told that his sermons were too long, Dr. Bucher replied that where he came from, if a minister preached less than an hour and a half, his sermons were not considered as of much account. The same must be said of his prayers. These were often as long as many present-day sermons. A few years before his death he assisted at a service which the writer attended. Dr. Bucher offered the invocation. We concluded that the order of service had been changed and that the gentleman was offering the long prayer. To his surprise it was the invocation. An interesting story is told about Dr. Bucher's long prayers. On one occasion he attended a service in a Methodist church, and the minister asked him to offer the prayer. Before doing so Dr. B. asked of the pastor the text for his sermon, as he always tried to suit the prayer to the sermon. He was given the text, which was a familiar one, and Dr. Bucher went over it pretty fully in the prayer. At the close of it the pastor said to the people: "We will now sing a hymn and then go home. The brother has said all about the sermon that needs be said."

Rev. Dr. Bucher's sermons were not only very long, but quite direct and pointed. He insisted upon practical and experimental religion. He fearlessly preached repentance and faith as necessary to salvation. Naturally this course aroused opposition, especially among those who were accustomed to a merely formal religion. Because of his earnestness and fervency some called him a "Strawler," an opprobrious epithet formerly applied to those who employed the Axious Bench system. He introduced prayer meetings in the "cellar" of the church and also in private houses. Pastor Bucher had a good deal of the revival spirit, and it must be admitted that it was not out of place at a time when earnest piety was at a low ebb. The same spirit was at work elsewhere, and at times ran to excess. Dr. Bucher always claimed that he carried on his work within proper bounds.

Pastor Bucher's vigorous preaching and methods of work prompted some of his opponents to bring matters to the attention of Lebanon Classis. This body asked the consistory for a statement of the facts. A statement of the former and present condition of the congregation was furnished and approved by classis. The propriety of prayer meetings was involved, and classis gave this deliverance upon the subject :

"Resolved, That classis regards prayer meetings as a duty and privilege, and as a means of grace authorized by the Word of God and the synod, and the devotional books of the German Reformed Church, and as one of the most efficient means of promoting the piety, real peace and prosperity of any congregation that can possibly be employed.

"Resolved, That classis must and will sustain the said congregation and its pastor in their united efforts to

increase a spirit of piety, and to raise the standard of genuine godliness in Reading ; and that we do highly commend them for their fearless and Christian zeal and arduous labors in introducing prayer meetings and family religion among them.

“Resolved, That we do hope they will not be intimidated by the threats of any individuals, but will go forward in the work of reform which they under God have commenced, observing throughout the doctrines of the Heidelberg Catechism.

“Resolved, That this classis heard with unfeigned pleasure and gratitude to Almighty God of the success which has attended the ministerial labors of the Rev. J. C. Bucher in the congregation of the German Reformed Church in the borough of Reading.

“Re-olved, That this classis cordially approves of brother Bucher’s efforts to establish Sabbath schools, introduce prayer meetings and to diffuse a spirit of revival of religion in the said congregation ; that we affectionately sympathize with this brother under the opposition which he has experienced from the enemies of vital piety in that quarter ; that we rejoice with the brother in the abundant harvest which has attended his labors ; that the consistory and members of said congregation be earnestly exhorted to sustain their pastor in these his efforts to introduce a better state of things among them.”

One motive for the opposition to Rev. Dr. Bucher was the introduction of English services in the evening. Some of the older members were decidedly opposed to the innovation. They thought it boded no good for the congregation, and was only intended to bring the young people together. Dr. B. had nothing to do with the change. The consistory had made it, but people did not stop to consider that fact.

Dr. Bucher preached also vigorously against the sins of the community, and as a consequence encountered con-

siderable opposition from persons outside the congregation. One of the local papers criticised him. He replied from the pulpit, and urged the people not to allow the paper to come into their homes. It is said that when the paper was the next time brought to the homes of the people, some of the Reformed members threw it into the street. He had a strong hold upon his followers.

Dr. Bucher's earnest preaching caused a stir in the town. The matter was discussed in shops and stores. The question under discussion was what was necessary to salvation. Some one, addressing himself to the old organist, asked: "Well, Mr. Roland, are you converted?" The astonished organist replied: "What! How dare you question my salvation, when I have played the organ for thirty years!" Truly there is only a step from the sublime to the ridiculous.

Some of Dr. Bucher's enemies in the community at one time suggested his election to the office of constable. To their surprise he declared his readiness to serve in this position, and even urged his friends to vote for him in case of his nomination. When his enemies heard of this, they quietly dropped the matter.

A great affliction befel Dr. Bucher's household, when in 1847 his faithful wife died. This was a great shock to him, which in connection with his arduous labors impaired his health. These facts led to his resignation on July 27 of the year following.

Rev. Dr. Bucher was a faithful pastor. During the first three months of his pastorate in Reading he visited about two hundred families. During his pastorate here of six years and three months he delivered 1929 sermons,

J. S. Roy

Philip Pauli

J. Haldimand

J. Pauli

Wilhelm Otterbein

J. C. Bucher

J. Georg Alsentz

A. S. Leimbach

Conrad Bucher

Bauesman

J. W. Boos.

John S. Stahr.

J. W. Needing.

H. Mosser

J. W. Ingold

J. F. Moyer

AUTOGRAPHS OF PASTORS OF FIRST CHURCH.

lectures and addresses, added 396 members to the church, baptized 399 persons, attended 166 funerals, married 108 couples and made 4328 pastoral visits.

Dr. Bucher was a fearless man. He had the courage of his convictions. When he saw that the interests of the congregation required a change, he boldly advocated it. The introduction of English preaching and the organization of the Second church are striking examples of this.

Rev. Dr. Bucher resigned the Reading pastorate on July 27, 1848, but continued to reside here until April 1, 1849, when he removed to Mercersburg. In 1850 he accepted the agency to raise \$25,000 in Lancaster city and county, which was one of the conditions for the removal of Marshall College from Mercersburg to Lancaster, and its union with Franklin College at the latter place. This was an herculean task at that time, but he accomplished it successfully, and the colleges were united in 1853. Subsequently Dr. Bucher served pastoral charges in Cumberland and Union counties, and at Pottsville, Pa. He died at Lewisburg, Pa., Nov. 15, 1888, aged 84 years, 4 months and 27 days.

In 1870 Franklin and Marshall College conferred upon Mr. Bucher the title of D. D.

11.—Rev. A. S. Leinbach, D. D., 1848–1863.

On March 28, 1848, the congregation elected Rev. Aaron S. Leinbach as assistant pastor, but he declined the call. He was then pastor of the Palmyra charge, Pa. This was in the early spring of the last year of Dr. Bucher's pastorate. Dr. Bucher resigned on July 27, 1848, and the congregation without delay elected Rev. Mr. Leinbach as pastor. In the call he was promised a salary of \$500 per year, a house rent free and the free service of a family physician. Of those signing the call only Mr. John F. Moers remains at the time of writing.

Mr. Leinbach accepted the call on August 4, 1848, and served until 1863. He was installed on October 8, 1848, by a committee of Lebanon Classis, consisting of Revs. J. W. Hoffmeier, Thomas H. Leinbach and Charles F. Hoffmeier. Rev. J. W. Hoffmeier delivered the address to the new pastor, and Rev. C. F. Hoffmeier addressed the congregation and led in prayer. Rev. T. H. Leinbach, the father of the new pastor, preached a sermon on 1 Tim. 4 : 12.

Hitherto the congregation was known as "the German Reformed Church of Reading," but from that time on it is called "the First German Reformed Church," on account of the organization of the Second Reformed church in 1848.

On January 8, 1849, the consistory granted the request of the Second church to hold their services every

second Sabbath afternoon in the First church. It was directed that all ordinary collections of the Second congregation should be paid into the treasury of the First church.

On July 30, 1849, the congregation again took up the work of remodeling the church. The matter had been allowed to rest since April of the previous year. By a vote of 32 to 12 it was resolved to remodel the church. (For particulars see chapter on churches.)

On November 12, 1849, the consistory declared its "willingness to devote the proceeds from the sale of the cemetery to the erection of a church for the English portion of the congregation."

In February of 1850 the consistory for the first time resolved to rent pews in the church. In the following year Easter Monday was designated as the day for the renting of the pews, and this custom has ever since been continued. The introduction of the pew system was a new thing and occasioned some difficulties, but it increased the income of the congregation largely.

In 1850 a great freshet occurred at Reading, by which many Reformed people suffered heavy losses. A collection was taken in the church to aid the sufferers.

On July 11, 1850, the Second church was given permission to call a pastor, and the consistory agreed to pay \$250 for one year toward his salary. The consistory of the First church desired that Rev. Moses Kieffer be called as pastor. This was done. On September 10, 1850, at a meeting called for the purpose the First congregation, after the matter had been fully explained to them by the pastors, Rev. A. S. Leinbach and Rev. M. Kieffer, decided

“to sell the cemetery and use the proceeds for the erection of a church for the Second congregation.”

The cemetery in question was the property at the southeastern corner of Sixth and Walnut streets. It embraced three original lots, and was 180 feet fronting on Sixth street by 230 feet along Walnut street to Reed street. The property was valued at about \$4500. It was sold for exactly this figure—a part on April 31, 1851, to James L. Dunn for \$2500; another part on March 29, 1854, to Mr. Dunn for \$500; and the balance on the latter date to William McIlvain for \$1500. The ground is at present owned by these persons: C. G. Derr, esq., 100 feet; George L. Kestner, jr., 20 feet; Charles Corkhill, 20 feet; Dr. F. H. Brobst, 20 feet, and estate of Geo. L. Kestner, sr., 20 feet. The ground alone would now bring \$45,000, ten times as much as was received for it fifty years ago. The house at 141 North Sixth street was long the home of Dr. C. F. McCauley.

The founding of Charles Evans' Cemetery in 1846 made the continuation of this new Reformed cemetery unnecessary. Only a few lots had so far been sold, and there were only a few graves on the ground. The money paid by lot holders was returned to them, and the deeds returned to the congregation, so that a clear title could be given.

Unfortunately the Second congregation never received the money realized from the sale of the cemetery as above stated. The congregation proceeded with the erection of a church, expecting to receive the \$4500, but was sorely disappointed and embarrassed. The Second church movement came very near being defeated in this way. When

the Second congregation asked for the money which had been promised, the reply was that the First church could not under its charter "grant any money or gift to any person." (The writer has carefully examined the First church's charter and failed to find any such prohibition.) It appears that with a change in the personnel of the First church consistory a change of feeling had also taken place, and the action of the congregation of Sept. 10, 1850, was repudiated. This is a sad chapter in the long history of the mother church. The record of the Second church states that some of the members of the First church urged that the promise should be fulfilled, and that a compromise on \$2500 was reached. This appears to be well founded, for the record of the First church states that on March 10, 1851, its consistory received a communication from the Second church asking "when and how it would pay the promised \$2500." The reply was that the First church could not under its charter "grant any money or gift to any person." A proposition was made at the same time to loan the Second church \$2500 for fifty years at one per cent. interest per annum, but the resolution was lost by a tie vote. One member refused to vote and another quickly left the meeting. In connection with this matter it was stated that Rev. Mr. Kieffer, pastor of the Second church, had secured nearly \$3000 in subscriptions from members of the First church.

On August 11, 1851, the salary of Pastor Leinbach was increased from \$500 to \$600.

In May of 1852 the Second church asked the First church to sell the unused part of the cemetery to the former church, which offered to give a mortgage upon its

house of worship. The proposition was declined by the First church on the ground that the charter was in the way.

In July of 1852 the Second congregation came before the consistory of the First church with a most important proposition. It had purchased a site on South Sixth street and commenced the erection of a large church, but now found itself unable to complete the same. It had calculated upon receiving the proceeds from the sale of a portion of the graveyard of the First church, as promised by the congregation, but was disappointed, as stated. The Second church had exhausted its resources, and could proceed no farther. It therefore proposed to unite the two congregations. The Second church property with its debts was to be turned over to the mother church upon the sole condition that the members of the infant flock should be received back into the fold of the mother church. Among the advantages of the plan it was stated that all jealousies would be removed, and that the debt would not be oppressive upon a united congregation. The debt of the Second church was \$7138.50. At the same time the First church had a debt of \$1200.

The whole matter was referred to a congregational meeting of the First church on August 1, 1852. After a lengthy discussion the plan was voted down by 60 to 17 votes. At the same time a resolution was adopted by the congregation declaring its willingness to aid the Second church by every honorable and legitimate means.

On Dec. 13, 1852, a contract was made with Mr. Samuel Bohler for the erection of a new organ for \$1600, he taking the old organ at \$600. The new organ was dedicated on May 8, 1853, when Dr. Philip Schaff preached the dedicatory sermon.

On July 5, 1853, Dr. A. S. Leinbach offered his resignation on account of impaired health. He was of the opinion that a country pastorate would be better for his health. The consistory declined to accept the resignation, but suggested that only one weekly meeting be held, instead of two, and that a substitute preacher be secured every four weeks. At the same time the pastor's salary was increased \$100 per year. It was also suggested that Dr. Leinbach occasionally exchange pulpits with country preachers. The plan was accepted by the pastor.

In the summer of 1855 Prof. B. F. Moers, the organist, died. The organ was draped in mourning. Judge Daniel Young served temporarily as organist. The position was offered him, but he declined it. Daniel Bohler was elected as successor. He promised to take lessons on a pipe organ to increase his proficiency. Mr. Bohler resigned in 1860, and Prof. J. E. Hoeffler was elected.

In the year 1856 a large bell was purchased for \$768 and the two old bells from Meneely & Co. George Foos hung the bell for \$78. In 1859 a bell clapper and tolling hammer were secured.

For a long time the church was without a parsonage until 1875. At various times efforts were made to erect or purchase one, but the plans always failed. In the early part of 1858 inquiry was made as to the price for the lot next to James Jameson's house, second door above the court house. Nothing came of the effort.

Hitherto the congregation had furnished the pastor with a house. In February, 1859, his salary was increased to \$1000, but he was to secure his own house.

In the fall of 1859 the Second church made another appeal to the mother church for aid in its financial difficulties. The consistory referred the matter to the First congregation, which met on October 17. After rejecting a resolution to loan the Second church money on mortgage, it was agreed to take up a subscription. The sum of \$400 was raised at the meeting.

On November 9 of the same year Rev. Dr. Bomberger, of Philadelphia, made an earnest appeal to the congregation for aid for the Second church. It was proposed that the congregation pledge itself to raise \$2500, but this was not agreed to. It was agreed that the resolution of a previous meeting, to raise money by subscription, should be carried out. It was later made a condition of such subscriptions that in the event of the property of the Second church passing into another denomination, the money should be refunded.

In 1862 the large bell purchased in 1856 was cracked, and on June 30, 1862, a committee was appointed to exchange the broken bell for two new ones upon the most favorable terms possible.

The congregation was nearing a new crisis. In 1855 Pastor Leinbach commenced to serve Schwarzwald church below Reading in connection with the First church in this city. In the course of time it came to be felt that the city church required the whole time and attention of the pastor. On Dec. 15, 1862, the consistory adopted a resolution which declared that the spiritual and temporal interests of the church required the undivided services of the pastor. The action of a former consistory granting the pastor permission to serve other congregations was

rescinded, and it was directed that the pastor's service at Schwarzwald church should cease on the first day of April following.

Pastor Leinbach did not take the same view of the matter, and presented his resignation on Jan. 6, 1863, to take effect on the first Sunday of March following. He, however, expressed his willingness to supply the congregation until after the Easter communion, so as to finish his catechetical instruction. The consistory accepted the resignation. Various efforts were made by members to induce the Lebanon Classis not to dissolve the pastoral relation, but without success. Dr. Leinbach closed his labors in the First church with the Easter communion of 1863. He had endeared himself to many who regretted his departure. During his pastorate of fourteen and one-half years the congregation had increased from 425 to about 1000 members. During this period the population of the city increased from about 15,000 to 25,000.

REV. A. S. LEINBACH, D. D.

Dr. Leinbach was a member of a priestly family. His father was a minister, as was an uncle, two brothers, one son, one cousin, one brother-in-law, one nephew, and several other more distant relatives. He was born on July 20, 1825, in Spring township, near Reading, Pa., in the house now occupied by Benneville Krick. He was one of a family of thirteen children. His parents were Rev. Thomas H. and Elizabeth (*nee* Seibert) Leinbach. Soon after the birth of Aaron S. the family removed to Tulpehocken, Lebanon county, Pa., where the father was a long time Reformed pastor. The son pursued his preparatory

studies at Womelsdorf and Myerstown, and subsequently entered Marshall College at Mercersburg in 1842, and graduated from it in 1846. He then entered the seminary at the same place, and graduated from it in 1848. He was licensed by Lebanon Classis on May 16 of the same year. Soon after he received a call from the Palmyra charge in Lebanon county, and was ordained by Lebanon Classis. After serving the Palmyra charge only a few months, he was called to Reading.

Mr. Leinbach came to Reading when in his twenty-third year. Here he found a large field for his activity. His predecessor, Dr. J. C. Bucher, had tilled the soil zealously and ploughed deep. But Dr. Leinbach did not fall in with all the methods used by Dr. Bucher. He was of a more conservative temper, and employed only the customary churchly methods. Some few members who had been ardent followers of Dr. B. are said to have left the Reformed Church at this time and united with others in organizing Zion's U. B. church.

Dr. Leinbach entered upon his duties on Sept. 8, 1848, and successfully served the congregation for $14\frac{1}{2}$ years until Easter of 1863. The work was difficult and laborious. The two languages were in use. The city was growing and so was the congregation. Large classes of catechumens were instructed and confirmed, and there were many funerals. In 1855 he also undertook the pastorate of Schwarzwald church, near Reading, and served it until August 18, 1895, a period of forty years. During a portion of his labors in Reading his health was impaired, and in 1853 he offered his resignation. The consistory declined to accept it and suggested several ways

by which the burdens of the pastor might be lightened. He therefore continued in office until Easter of 1863, when his resignation took effect.

Subsequently Dr. Leinbach served a number of country congregations. At one time he served eight or nine congregations, but during the latter part of his active ministry only five, viz., Schwarzwald, Spiess, Alsace, Hinnershitz and Shalter's. During about fifteen years he was assisted by his son, Rev. John H. Leinbach, until the latter's death. In July of 1895 Dr. Leinbach resigned his charge on account of failing health, and lived retired until his death in June of 1896. On account of his extensive field of labor he was frequently obliged to preach three times a Sunday, and travel a great deal. On account of numerous funerals he was exposed to all kinds of weather.

From the time of his ordination to August 18, 1895, Dr. Leinbach baptized 7729 persons, confirmed 3437, buried 4289 and married 2829 couples.

Following are the periods of his service at the several churches :

At Schwarzwald, July 1, 1855 ; at Shalter's, May 1, 1864 ; at Hinnershitz church, October 8, 1871 ; at Alsace, October 8, 1871, and at Spiess church, March 23, 1873. These five he served until July, 1895. He also served the following congregations : Immanuel, Hamburg, from April 24, 1864, to June 10, 1866 ; St. Michael's, Upper Bern, from August 7, 1864, to September 29, 1867 ; St. John's, Robeson, from May 22, 1864, to June 29, 1873 ; Mohrsville, from January 22, 1865, to January 23, 1881 ; Bern church, from July 25, 1875, to August 12, 1883 ; Leesport church, from June 26, 1870, to Jan. 23, 1881.

In 1886 the title of D. D. was conferred upon him by Franklin and Marshall College.

Several years before his death Dr. Leinbach organized St. Thomas' Reformed church on North Eleventh street, Reading, and served it several years. He also aided the congregation liberally in the erection of its substantial church.

Dr. Leinbach died on June 22, 1896, at his residence in Reading of catarrh of the stomach, aged 70 years, 11 months and 2 days. He was survived by his wife, one son, three daughters and eight grandchildren. His burial took place on Saturday, June 27. The services were held in St. Paul's church, which was crowded. Dr. B. Bausman preached the sermon. Interment was made in Charles Evans' Cemetery.

Dr. Leinbach was married on January 8, 1850, to Miss Eliza Amanda Schantz by Rev. Jeremiah Schindel. The fruit of their union was nine children, of whom four are still living—one son and three daughters. Mrs. Leinbach died on August 13, 1867, aged 38 years, 3 months and 29 days. On November 2, 1869, Dr. Leinbach was married to Miss Ann Elizabeth Wetzel by Rev. John A. Peters. She is still living.

12.—Rev. B. Bausman, D. D., 1863–1872.

After the withdrawal of Dr. A. S. Leinbach on Easter, 1863, the congregation was vacant during the summer until the beginning of winter. It was supplied by various ministers. Meanwhile the consistory was looking about for a new pastor. Where should he come from? It was a critical juncture and an important epoch in the history of the congregation. A strong man was needed. The city was rapidly growing, and the congregation had become large. It was felt that a firm hand was required to guide the people. Then it was also felt that a more progressive spirit must be infused into the flock to keep abreast with the onward movement of other churches.

The attention of the consistory was called to Rev. Benjamin Bausman, then pastor of Zion's Reformed church, Chambersburg, Pa. He was invited to preach German and English trial sermons, which he did in the summer of 1863. On August 10 he was unanimously elected pastor. A call was issued and signed by Daniel Young, A. F. Boas, Isaac McHose, Daniel Wiegner, elders; and G. W. Clewell, Geo. A. B. Feather, Gideon Knabb, Samuel Klopp, Harrison W. Smith, deacons. All these officers have gone to their reward except Mr. McHose. A committee of five gentlemen, consisting of Messrs. Isaac McHose, Daniel Young, Adam Leize, F. S. Bickley and Edward Mull, proceeded to Chambersburg, laid the call upon Dr. Bausman's table and presented ar-

guments why he should accept it. Besides "all proper attention, love and obedience in the Lord" the call promised a salary of \$1000 per year. Dr. Bausman was in no hurry about deciding the matter. It was a difficult problem for him. The people of Chambersburg were as loath to let their pastor go away as the people of Reading were anxious to secure him. On the one hand was a pleasant charge and a united people; on the other hand was much hard work in a large town. The people of Chambersburg sent a numerously signed petition to Mercersburg Classis praying that body not to dissolve the pastoral relation, but without success.

With Dr. Bausman the only question was, what is the will of the Lord? After prayerful consideration he accepted the call on October 2, 1863, and was installed on November 1 in the presence of a congregation which crowded the church, by a committee of Lebanon Classis, consisting of Revs. Geo. Wolff, Henry Harbaugh, C. F. McCauley and William A. Good. All of these have entered into rest. Dr. McCauley, the pastor of the Second church, had urged Dr. Bausman to come to Reading, and he received the new fellow-laborer with much kindness. The two labored together in great harmony, and to this fact is owing in great measure the subsequent progress of the Reformed Church in Reading.

The new pastor was not well, and he entered upon the work with the fear that he would break down under it. Before accepting the call he had consulted a well-known physician in Reading, who said: "Yes, come, the work is difficult, but it is worth the life of a good man." The new pastor looked pale and thin, and some asked the

question: "What do you want with this sick man in Reading?" But the Lord had a work for him here. He was sustained through two long and very arduous pastorates of over forty years, and has outlived all those who had raised the above question at his coming. It is true, soon after entering upon his work he had a spell of severe illness, during which Dr. J. C. Bucher, a former pastor, supplied the pulpit.

At that time Reading had a population of about 25,000. The Civil War was still in progress. Hon. Joseph S. Hoyer, an officer of the First church, was then mayor of the city. Reading had two Reformed churches—the First with about 1000 members, and the Second with 200 members, who were still struggling to place their congregation on a firm footing.

After looking over the ground and becoming acquainted with the available material, Pastor Bausman sought to organize the people for practical church work. Hitherto there were no societies of any kind. His great point was to set the people to work. He put his hand upon many of them and said: "The Lord hath need of thee." He gathered a number into groups and started mission Sunday schools. The first effort in this direction was the organization of St. John's mission school. He purchased a lot at Ninth and Chestnut streets, and erected a frame chapel upon it. The same was done in connection with the beginning of Emanuel's school on North Tenth street, which was eventually developed into St. Stephen's church. Dr. Bausman preached numerous sermons on church extension, which was rather unpopular among some of the people at that time.

During the early part of Dr. Bausman's pastorate an interesting meeting was held in the First church. During the year 1863 the Reformed Church celebrated the three hundredth anniversary of the adoption of the Heidelberg Catechism. The celebration was opened with a convention in Philadelphia, Jan. 19 to 23, 1863. Among the many excellent papers read was one by Rev. Dr. B. Bausman on "Catechetics and Catechetical Instruction." The celebration was brought to a close by a convention held in the First church, Reading, May 21 to 25, 1864. The congregation entertained the delegates, of whom there were 233. During the convention Dr. Henry Harbaugh was installed as a professor in the seminary at Mercersburg. (For further particulars of convention see Chapter on "Miscellaneous.")

One of the first important acts during the new pastorate was the payment of a floating debt of considerable size. During a number of the preceding years the finances of the congregation do not appear to have been managed with very great efficiency. Money had been borrowed from time to time. In 1860 alone \$900 was borrowed. In some instances the interest on loans was not paid for a number of years. In 1864 the amount of borrowed money with interest aggregated nearly \$3000. The pastor insisted that the debt must be paid. Committees were appointed to secure subscriptions, and in a short time more than enough money had been secured to pay the whole debt.

In 1864 the consistory for the first time granted the pastor a vacation of one month from the middle of July. The minutes call it a "furlough."

On January 30, 1865, the congregation adopted a new constitution.

On July 30, 1864, the Southern army destroyed a large portion of the town of Chambersburg, Pa., by fire. Included in the destruction was the printing establishment of the Reformed Church, and the loss incurred was large. The synod of 1865 elected Dr. Bausman as special agent to collect funds for the use of the establishment. Dr. S. R. Fisher and elder John Wiest on October 31 waited upon the consistory and requested its consent to the plan, which was granted. Rev. Dr. Bausman devoted much time and energy to this work, and succeeded in securing the sum of \$18,000 in cash and subscriptions.

On Nov. 6, 1865, Mr. John E. Hoeffer, the organist, tendered his resignation, and it was accepted. He had served since 1860. During a period of ten months the organ was played by various persons. On Sept. 3, 1866, Mr. Albert Ritter was elected organist at a salary of \$400 per year. During the interval between the resignation of Mr. Hoeffer and the election of Mr. Ritter, the organ was played by various persons, including Judge Daniel Young, Mr. Ritter and Mr. Baehman. Mr. Ritter served until the latter part of 1867. His successor was Prof. Brewster.

On Jan. 8, 1866, the pastor's salary was increased from \$1000 to \$1200, and that of the sexton from \$200 to \$250.

On account of frequent requests for the use of the church for various purposes, such as High School Commencements, etc., the consistory on June 10, 1866, resolved that the church should be used for no other than religious purposes.

When Dr. Bausman was called to Reading, it was clearly understood by some of the members of the First church that a movement for the organization of a new congregation and the erection of a new church should be started. There were at least two reasons for such a step. In the first place the flock had become too large for one shepherd. It was impossible for him to care properly for so many souls. Secondly, the importance of having another English congregation was apparent to all who had the interest of the Reformed Church in Reading at heart. In the First church both languages were used. One Sunday the morning service was held in German and the evening service in English, and vice versa on the following Sunday. The congregation was divided by languages, and each portion had only one service a day. One result was that when the German service was held, many members of the congregation, including most of the young people, would either go to other churches or remain at home. However, whilst the need of a new congregation and church was clear, the way to accomplish such a great purpose was not so apparent. Securing a site and erecting a church such as was needed involved the expenditure of a large amount of money. Plans were privately discussed, but views differed.

The first official step in this great matter was taken by the consistory on Dec. 4, 1865, when it was resolved to call a congregational meeting on the first day of January, 1866, at 2 p. m., to take into consideration the propriety of applying to the Legislature for authority to sell a portion of the graveyard belonging to the congregation and use the proceeds for the erection of a new church. The

congregation resolved to appoint a committee to ascertain the value of the ground, and also the cost of removing the dead. The committee was also to ascertain how much money could be raised for a new church, and to report on January 15. On the latter day the committee reported the estimated cost of the removal of the dead at \$3000 and the value of the ground at \$24,000. Afterward seven lots were sold for more than this sum.

Charles Evans' Cemetery Company offered sufficient ground for the re-interment of the dead at 3 cents per square foot, which was one-half the regular rate. After a full discussion of the matter, the voting upon the proposition was postponed to another adjourned meeting to be held on January 22, from 2 to 5 and 7 to 9 p. m.

On January 22 sixty-six members of the congregation voted—18 for and 48 against the proposition to sell the graveyard and use the proceeds for a new church.

On March 5, 1866, the pastor was authorized by the consistory to organize a benevolent society and to report a plan for its government. At an adjourned meeting of the consistory on March 19 the pastor presented a constitution for the proposed society, which was adopted. The society was to consist of both sexes. The consistory appointed the first officers: President, Dr. B. Bausman; secretary, Cyrus Rick; treasurer, Peres Hain. The city was divided into six wards and three persons were appointed for each ward as a committee. The efficiency of this new society is shown by the fact that already on October 1 of the same year it disbursed \$500—\$200 for home missions, \$150 for church extension and \$150 for the orphans' home. On April 2, 1869, the name of the society was changed to "Missionary Society."

The coming of Dr. B. Bausman appears to have infused new life into the congregation. Among the evidences of this are the large classes of catechumens which he confirmed and the large number of members received by certificate. The first six classes consisted of over one hundred persons each. The largest class ever confirmed by him was that of 1869, consisting of 136 persons. This was during the most exciting period of his pastorate. It was one thing to instruct them and bring them into the Church, but to keep in touch with them, that was another matter. The pastor concluded to hold a reunion of catechumens on March 19, 1866. The meeting was largely attended by those confirmed by him in previous years, as well as by the catechumens who expected to be confirmed on the ensuing Good Friday evening. The whole service was calculated to remind the members of the vows taken by them at their confirmation, and they were admonished to continue faithful to them. This was the first service of the kind ever held in the Reformed Church, and Pastor Bausman has since continued to hold these annual reunions of catechumens. Other ministers have since introduced similar services in their churches.

On April 2, 1866, the consistory appointed a committee of five to prepare a plan for a new church. The report of this committee was approved by the consistory and submitted to the congregation on August 16. On the latter date the congregation by a vote of 54 to 37 resolved to erect a new church for the German portion of the congregation on the graveyard, where St. Paul's church now stands. But it was soon realized that the language part of this resolution was a mistake. On December 10, 1866,

the congregation by a vote of 31 to 12 resolved to sell the old graveyard and use the money realized from the sale of it for the erection of an English Reformed church, and the action of the meeting of April 16 was rescinded.

On January 14, 1867, the consistory took initial steps to carry out the instruction of the congregation, and appointed a committee to purchase a lot on Charles Evans' Cemetery. All persons who had friends buried on the graveyard had the privilege of removing them. Those not thus removed were to be removed by the committee, under the direction of the consistory. On February 4 the above committee was directed to apply to the Legislature for a special act for the sale of the burying ground, so that there might be no doubt about the validity of the deeds to be given.

In the latter part of 1867 Mr. Albert Ritter resigned as organist, and Judge Daniel Young once more presided temporarily at the organ.

On Feb. 27, 1867, the consistory appointed a committee of six persons, three representing the English portion and three the German portion of the congregation, to devise a plan for the erection of a new church. This committee consisted of Daniel Young, A. F. Boas, Peres Hain, Amos Moyer, Chas. K. Snell and George Gehman. The committee reported on Nov. 16, 1867, but presented no plan for the church. It suggested that the new church be located on the northwestern part of the graveyard, in which event it might not be necessary to sell the other part of the ground.

After considering various propositions the consistory on Jan. 22, 1868, agreed to submit the following plan to

the congregation at a meeting to be held on Feb. 4: "That the congregation erect a new church for the English portion upon a lot of 100 feet front at the northern end of the graveyard, facing Sixth street, the church to be about the same size as the old church, without basement, and having a Sunday school and lecture room in the rear. In case of a debt being created, the same shall rest upon both churches. After the organization of the new congregation it shall have one-half interest in all the ground belonging to the old church, except twenty feet north and west of the old church. Should either party fail to keep its share of interest, it shall forfeit its share in the property."

On Feb. 4, 1868, the congregation adopted this plan by a vote of 39 to 1. The consistory then appointed a committee to secure subscriptions. The committee reported on May 14 that the sum of \$14,600 had been subscribed. However the work was once more allowed to rest. It appears to have been felt that the resources then available were insufficient to commence the work of erecting the new church.

On February 1, 1869, the consistory adopted and signed a memorial to the State Legislature asking for the passage of an act enabling the trustees of the First church, with the consent of a majority of the male members, to sell the graveyard, after the removal of the dead, and use the money arising from the sale, after paying all expenses connected with the said removal, for the erection of a new church. Messrs. Geo. J. Eckert, Francis Roland, Dr. W. F. Hoffman, Isaac McHose and Henry Fry were appointed a committee to proceed to Harrisburg, lay the

memorial before the Senator and representatives from Berks county, and urge them to have an act passed in both houses at an early day. The act was passed as desired, and approved by the governor on Feb. 24, 1869. An election of the congregation being necessary, the consistory appointed March 15, 1869, as the time. Efforts were made to prevent the election by an injunction from the court, but failed. The election was postponed until March 22, when the congregation by a vote of 89 to 31 decided to sell the graveyard as proposed by the consistory. The following building committee was appointed: Isaac McHose, A. F. Boas, Adam Leize, Samuel L. Young, G. W. Clewell and Levi Quier. A large lot on Charles Evans' Cemetery was purchased and the dead in the old graveyard removed upon it in the summer of 1869.

The time had now been reached when the location of the new church had to be finally determined. Various properties were suggested as sites—three properties on Fifth street, near the old jail; two properties, corner Fifth and Walnut streets, now occupied by Col. T. C. Zimmerman and B. Y. Shearer, esq.; Parker property, southeast corner Walnut and Church streets; southeast corner Eighth and Cherry streets; three properties on North Fifth street, north of Walnut; and the Reformed graveyard. After much delay it was decided to purchase the Parker property for \$18,000.

The next step in order was to secure a plan for the church. Mr. Edwin F. Durang, of Philadélphia, was employed as architect. He submitted several plans, and one was adopted on Nov. 1, 1869, which provided for a church, with a Sunday school and lecture room in the rear of the church.

The work was now once more started. It had been arranged to borrow some money on the Parker lot, when it was discovered that the title to that property was defective, and Mr. Parker was informed that the congregation would not accept the property. Ten per cent. of the purchase money (\$1800) had already been paid. Mr. Parker refused to return the same, and sued the congregation for the balance of the purchase money. The matter was delayed. Meanwhile the new St. Paul's church was organized, and it assumed the responsibilities of the Parker purchase. The case was later tried in the local court, and decided in favor of the church. The \$1800 with interest was returned.

The graveyard, after the removal of the dead, was divided into seven lots of 20 feet front each and sold at various times to James K. Cotterel, Samuel Nyce, Daniel Miller, E. W. Landis, Adam Leize and A. F. Boas for an aggregate sum of \$30,000, and after paying the cost of a lot in the cemetery and removing the dead, the balance was used in the erection of the new church, as directed by the congregation.

On Jan. 2, 1870, the pastor's salary was increased to \$1600 per year, in response to a petition signed by many members.

On March 6, 1871, the consistory instructed the building committee to erect a church on the northwestern part of the church ground, instead of on the Parker property. The work was now pushed vigorously and successfully. By April 2 over \$15,000 was subscribed for the new building. On May 3 the building committee submitted a plan prepared by Mr. Durang, providing for a church

with seats for 640 persons, besides an end gallery and a Sunday school chapel in the rear. The estimated cost of it was \$50,000. This plan was adopted on the date named and the church erected according to it, but the cost was far in excess of the estimate.

The name "St. Paul's Memorial Reformed Church" was adopted for the new congregation. The cornerstone of the church was laid on Sunday, August 27, 1871. (See history of St. Paul's church.)

In 1872 both the congregation and the pastor passed through a sad experience. Three weeks before Easter an epidemic of typhoid fever broke out in Reading. In some families three or four persons were down with the disease, and there were many deaths. The work of Dr. Bausman was most arduous. He visited the sick in the morning and evening, and buried the dead in the afternoon. Nearly every day for some time there were from one to three funerals. At confirmation time he confirmed six catechumens on their sick-beds.

In June of 1872 Dr. Bausman was instructed to commence holding English services in the new chapel upon its completion. At the same time a committee was appointed to suggest a suitable minister to supply the mother church when Dr. Bausman would preach in the new chapel. On July 15 Prof. John S. Stahr, of Franklin and Marshall College, was selected as supply, and he accepted the call. The chapel of the new church was dedicated on Sunday, August 18, 1872. (See history of St. Paul's church.)

Dr. Bausman conducted regular services in St. Paul's chapel twice a Sunday after the dedication, as directed by the consistory. Meanwhile Prof. John S. Stahr supplied

the congregation in the First church. Dr. Bausman continued as pastor of the First church until the end of the year 1872. Prof. Stahr was ordained as his assistant on Sept. 22, 1872, by a committee of Lebanon Classis, the services being conducted in the First church by Dr. J. E. Hiester and Dr. I. E. Graeff. Dr. C. H. Leinbach, the other member of the committee, could not be present.

John Summers Stahr was born at Applebachsville, Bucks county, Pa., Dec. 2, 1841, as the son of John and Sarah Stahr. At the age of sixteen he commenced to teach public school. In 1867 he graduated from Franklin and Marshall College with highest honors. Subsequently he studied theology privately under Drs. Nevin and Gerhart. Since his graduation he has been continuously connected with F. and M. College: 1867-68 as instructor in German and History; 1868-71 as assistant professor; 1871-89, professor of Natural Sciences and German; 1889-90, acting president; 1890 to the present time as president. He has served seven years as a member of the International S. S. Lesson Committee. In 1883 he received the title of Ph. D. from Franklin and Marshall College, in 1891 that of D. D. from Lafayette College, and in 1904 that of LL. D. from Pennsylvania College, Gettysburg. On July 23, 1872, Prof. Stahr was married to Miss Francina E. Andrews. Five children were born to them, of whom three are living.

On Sept. 23, 1872, the building committee reported that the sum of \$56,296.75 had been expended upon the building. The chapel in the rear was completed and the main audience room in front under roof. There was a debt of nearly \$27,000. The consistory unanimously

resolved that when the new congregation would be organized, the debt incurred by the erection of the new church should rest entirely upon that property, and not upon the old church.

On Nov. 18, 1892, the First congregation unanimously voted to convey the ground and property of the new church, 100 feet front by 230 feet in depth, to the new St. Paul's congregation upon the condition that St. Paul's congregation assume all liability connected with the purchase of the Parker property, whose title was in dispute.

On Dec. 9, 1872, Dr. Bausman presented his resignation, to go into effect on Jan. 1, 1873. He had served the First church a little over nine years. The consistory accepted his resignation. At the same time nearly the whole of the consistory resigned for the purpose of uniting with St. Paul's church, viz., four elders, five deacons and one trustee. A considerable number of persons was dismissed about this time to join the new organization.

On Dec. 26, 1872, St. Paul's congregation was organized in the new chapel with 204 members, 198 of whom came from the First church.

The services of the First church were frequently disturbed in various ways. At times young rowdies would occupy the galleries and create disturbances. More than once such disturbers were marched out of church by the deacons in the midst of a sermon. For a long time a fire company was located directly opposite the church, and fire alarms during services were of frequent occurrence. Many of these alarms were false, and it appeared as if Satan were the originator of them. On several occasions when the pastor was engaged in the solemn act of con-

firming catechumens, such alarms occurred. The effect may easily be imagined. Everybody was in a state of excitement and fearful that his home might be on fire. The removal of the engine house and the introduction of a fire alarm system by the city relieved the congregation of these very trying annoyances.

During his nine years' pastorate of the First church Dr. Bausman baptized 828 persons, confirmed 836, received from other churches 365, buried 546 and married 246 couples. Among the marriages were those of the late Dr. E. V. Gerhart to Mrs. Mary M. Hunter on Aug. 22, 1865, and Rev. Wm. M. Reily to Lizzie Schrack on May 16, 1867. On October 20, 1868, he married four couples—Levi Quier to Emma S. Addams, Jerome L. Boyer to Sue E. McHose, Cyrus Rick to Emma R. Madeira, and Wm. Ligget to Andora Hunter. The former two couples are still residing in Reading. Mr. Rick died. The latter couple came from the country.

13.—Rev. Henry Mosser, D. D., 1873-1903.

After the resignation of Dr. Bausman on Jan. 1, 1873, the pastorate of the First church was practically vacant for a few months. Prof. J. S. Stahr continued as supply, and preached regularly on Sundays. He also instructed a class of twenty-one persons during the winter and confirmed them on Good Friday evening, 1873. The people were greatly pleased with his ministrations, and there was a general desire to secure him permanently. A committee waited upon him and urged him to become the regular pastor, but he declined, because he felt it his duty to remain with the college at Lancaster. Prof. Stahr resigned as assistant pastor on April 14, and his resignation went into effect on June 1, 1873. Rev. W. F. P. Davis, then pastor of the Sinking Spring charge, for some time conducted the weekly meetings.

The consistory lost little time in looking around for a pastor. Rev. Dr. Mosser, then pastor of the Paradise charge in Northumberland county, Pa., was invited to preach trial sermons, and he did so on Feb. 23. He made a favorable impression, and the consistory nominated him as a candidate. On March 10, 1873, Dr. Mosser was unanimously elected pastor of the First church. The consistory issued a call to him and promised him \$1300 salary per year. This was increased to \$1600 in October, 1873. The call to Dr. Mosser was signed by the six elders, six deacons and three trustees. Of these fifteen

officers only four are now living—Amos L. Dick, Aaron Leas, A. J. Fisher and Daniel Miller. Dr. Mosser accepted the call and entered upon the work in June. He was installed on Sunday morning, June 14, 1873, by a committee of Lebanon Classis, consisting of Revs. W. M. Reily, D. B. Albright and J. A. Schultz. Rev. Mr. Reily preached the sermon. The new pastor found plenty of work. The congregation needed reorganization. Although the number of members who had withdrawn to unite with St. Paul's church was small in proportion to the whole membership, it represented the more active element. Others needed to be trained for the work. Besides, the church needed remodeling.

As soon as possible steps were taken to remodel the church. The matter was considered at a congregational meeting on July 16, 1873. The consistory had presented three plans. One plan contemplated new pews and pulpit, painting the interior and exterior wood work, and the steeple, at an estimated cost of \$6000; the second included also a new steeple in place of the old one of disproportioned size, at a cost of \$9000; and the third plan embraced the above improvements, together with a three-story parsonage and remodeling of the organ, at a total cost of \$15,000. There were some chicken-hearted people in those days. Because about 300 members had withdrawn, some thought that the 1000 members remaining could do very little. This supposition was no doubt based upon the fact that many had hitherto done very little. The writer well remembers that when the first plan involving the expenditure of \$6000 had been read, one of the newly installed elders arose and exclaimed in deep

earnest: "What in the world do you mean? Six thousand dollars! That will break up the congregation."

The congregation resolved that the church should be remodeled generally, and a new steeple and a parsonage be erected at an estimated expense of \$15,000. Afterward the plans were enlarged, and instead of \$15,000 the sum of \$41,362 was expended, and yet the congregation was not broken up! However, this large expenditure caused a debt of over \$22,000, which was a considerable burden for a number of years. The last part of this debt was paid on April 23, 1891. The pastor wrote these words below the statement of final payment: "Gott sei Dank!" (For particulars of this remodeling see Chapter on "Churches.")

Hitherto only male members of the congregation had the right to vote. It was felt that this was wrong, inasmuch as many of the female members perform a vast deal of work. On Jan. 5, 1874, the congregation amended the constitution, giving the right to vote to all members. The consistory was empowered to fill all vacancies in this body, and all members of the congregation were required to contribute at least one dollar per year to its support.

That Pastor Mosser was successful in gathering members is shown by the fact that his first class of catechumens, which he confirmed in the spring of 1874, numbered 106 members. He also received 24 by letter and renewal. His classes as a rule were large, frequently numbering over 100. That of 1880 consisted of 123. In later years, when a number of other congregations had been organized in different sections of the city, the size of the classes was naturally reduced.

In the fall of 1874 the family of Dr. Mosser was severely afflicted by the death of his excellent wife. Her

death occurred on Nov. 18, at the age of nearly 37 years. Although not long a resident of the city, she had won the confidence and respect of all who knew her.

On Feb. 17, 1875, the congregation considered a proposition submitted by the consistory to change the title of the corporation from "German Reformed Church" to "First Reformed Church of Reading." The motive for the proposed change was the fact that by action of the General Synod the word German had been dropped from the general title of the Church, and also the fact that the congregation had for a long time been known by the proposed official name. However, after some discussion the congregation agreed to postpone action on the subject indefinitely. On March 1 following the consistory resolved thereafter to transact its business in the name of the "First Reformed Church of Reading, Pa."

In the spring of 1875 the work of remodeling had been completed. The work had been much greater and required a longer time than had been anticipated. The dedication took place on Sunday, May 2. In the morning the services were conducted in German, and the sermon was preached by Dr. J. S. Stahr, of Lancaster. A short history of the congregation was read. In the afternoon the services were conducted in English, and Rev. Jacob O. Miller, D. D., of York, Pa., a child of the congregation, preached the sermon. At this service the formal dedication took place. In the evening a third service was held. The services were continued during the following week—in German on Monday, Wednesday and Friday evenings, and in English on Tuesday and Thursday evenings. The following ministers preached on these

occasions : Dr. J. C. Bucher, a former pastor ; Rev. W. H. H. Snyder, Dr. Geo. Wolff, Dr. J. E. Hiester and Dr. N. Gehr.

The remodeling included the repairing of the organ by Mr. Samuel Bohler, who had erected the organ twenty-five years previous. In the fall of 1892 an electric motor was introduced as the motive power for the organ. Before that time the bellows had always been operated by hand power, which was hard labor.

It was during many years customary to hold nearly all funerals in the church. The use of the church was regarded as the privilege of everybody. On May 10, 1875, the consistory felt constrained to adopt rules for the use of the church for funerals. Members of the congregation were required to pay \$1.50 to the organist and \$2.00 to the sexton. Non-members were required to pay \$5.00, in addition to the above charges, to the treasurer for the use of the church. In October, 1876, a change was made in this matter. Members were allowed the free use of the church for funerals, but non-members were required to pay \$10.

It often happens that the pastor bears a greater financial burden than any individual member of the congregation. In the early part of 1878, on account of the hard times prevailing in Reading, Dr. Mosser of his own accord asked that his salary be reduced from \$1600 to \$1200 per year. The consistory gratefully acceded to this request. This reduction of \$400 per year continued until July 1, 1882, when the pastor's salary was increased to \$1500 per year. Had only one-half of the members of

the congregation manifested the same spirit of sacrifice, the church debt would have had a short existence.

In the early part of Dr. Bausman's pastorate a progressive movement was started for the extension of the Reformed Church in this city. Dr. Bausman's efforts were heartily seconded by Dr. McCauley, pastor of the Second church. Several mission Sunday schools were organized and fostered by these two pastors and their congregations. Some years later, after the organization of St. Paul's church, it was believed that more could be accomplished by assigning a certain section to each of the three larger congregations, to be developed by them. The northwestern section was thus assigned to the First church. A considerable number of its members and children resided in that portion of the city. A frame chapel, 20 by 40 feet, on Tulpehocken street, which had been erected and abandoned by another denomination, was purchased by a member of the First church, and St. Mark's Sunday school organized in it on May 6, 1883, with sixty-three persons present, forty of whom were scholars. The school prospered from the start. For a long time Mr. William H. Schecarrer labored zealously in this place as superintendent of the school. On Nov. 19, 1891, a congregation was organized with 53 members. In 1892 a church was erected on Schuylkill avenue, and dedicated on Nov. 20 of that year. The Sunday school of the First church purchased the lot upon which the church was erected for \$2000. Members of the congregation also contributed toward the erection of the church. St. Mark's congregation is now large and prosperous.

A small Sunday school had been conducted in the public school house in North Reading for a considerable

time. Some time after the organization of St. Mark's school this school in North Reading appealed to the First church for aid. The school was placed under the care of the First church school, and aided by it. On June 7, 1890, Olivet Reformed congregation was organized in North Reading with 36 members by Rev. H. Y. Stoner, who subsequently became pastor of this and St. Mark's congregations. The First church for some years made regular appropriations toward the support of the pastor of Olivet congregation.

Another Sunday school was organized in East Reading in 1890. Mr. Fred. Yeakel, a member of the First church, was made superintendent. After serving several years he resigned on account of ill health, and was succeeded by Mr. L. F. Schearrer, another member of the First church, who continues in office to this day. On July 11, 1897, Rev. M. L. Herbein commenced holding services at that place, and in the fall of the same year organized Trinity Reformed church. This is the fourteenth Reformed congregation in Reading. A church was erected, the corner-stone for which was laid on March 13, 1898, when Pastor Mosser, of the First church, delivered the address.

The above three congregations were fostered by the First church. For further particulars see their histories in this volume.

On March 13, 1879, a farewell service was held in the First church for Rev. A. D. Gring, who was the first foreign missionary directly sent forth by the Reformed Church. It was an event of special interest, and attracted a large congregation, including many ministers. Dr. C.

H. Leinbach presided. Dr. T. S. Johnston, president of the Foreign Board, delivered an address, to which Mr. Gring responded. Dr. J. H. A. Bomberger then delivered the farewell address to Rev. Mr. Gring. The missionary and his wife sailed from San Francisco on May 1, 1879. He is a son of the late Rev. Daniel Gring, who was a grandson of Rev. John Waldschmid. Mr. A. D. Gring is now a missionary in Japan under the direction of the Episcopal Church.

From the time of the introduction of English services the congregation used the old book entitled "Psalms and Hymns," the first and for a long time the only English hymn book of the Reformed Church. On Sept 1, 1883, the use of this book was discontinued, and the new book entitled "Hymns for the Reformed Church" adopted. In 1891 the new "Hymnal of the Reformed Church" was introduced, and has since been in use.

In the fall of 1883 the church and parsonage were painted by Mr. Jesse M. Sprecher at a cost of \$943.

In May of 1884 the "Society of St Ambrose" was organized by a number of the young men of the congregation. It was intended "to cultivate an active spirit of communion, friendship and piety." It started with twenty members, but its history was short, as it was disbanded on October 9, 1886.

Until October, 1890, the church had always been enclosed by a fence along Washington street. At this time the fence was removed and never replaced.

On July 19, 1891, the congregation celebrated the final and full payment of the debt occasioned by the remodeling of the church in 1874-1875 by a jubilee service

in the morning by the congregation and in the evening at six o'clock by the Sunday school. The church was decorated for the occasion. At the evening service the mortgage was burned, the match being applied by Mr. A. F. Boas, the mortgagee, who had at all times contributed much in various ways for the furtherance of the interests of the congregation. As stated elsewhere, he served as superintendent of the Sunday school from the time of its organization in 1840 until 1877, a period of thirty-seven years. In connection with this service Pastor Mosser read an interesting sketch of the work of remodeling the church. He referred to some of the incidents connected with the beginning of the work. The absolute necessity of remodeling was made apparent when the work had been commenced. It was found that the gallery supports were erected upon joists instead of upon beams, as had been supposed. A year previous, on the occasion of a policeman's funeral, when the church was crowded to its utmost capacity, the gallery appeared to give way, and the great wonder was that it did not then collapse. The plastering of the ceiling was in bad condition. When workmen cut the ceiling at one place, about three-fourths of the plastering suddenly fell down. Had this occurred during church service, many persons would have been injured. Several timbers in the steeple were found in a decayed condition, and were replaced by new ones.

While plans for the remodeling were being discussed and it was proposed to erect a parsonage at the west end of the church, some thought it would be objectionable to have a kitchen so near the audience room. One of these put the matter in this form: "The people will come to

church on Sunday morning, sniff the air and say : "Der Parre hot Zwieble katt for sei Breakfast." (The pastor had onions for breakfast.) The writer well remembers a certain confusion of terms in connection with the proposed parsonage. One of the officers was heartily in favor of erecting a three-story "pastorate." He always used the word *pastorate* instead of *parsonage*.

The jubilee services were very gratifying. The bonded debt had been paid, but there remained a debt of \$500 in the current expense account. It was hoped that this amount might be secured during the jubilee celebration, and the expectations were more than realized. The congregation contributed \$284 and the Sunday school \$450, total \$734. It was an occasion of joy to pastor and people.

In the spring of 1886 two active elders of the First church died within less than sixty days—Richard S. Dunkle died on April 19, and Samuel Holl on June 13. No similar instance is on record. A considerable number of officers died during their term of service, but never two in so brief a space of time.

On Nov. 7, 1887, the consistory introduced the Directory of Worship, which had been adopted by the Reformed Church, for pulpit use.

On July 16, 1888, it was resolved to introduce steam heat in the church at a cost of \$860. The hot air furnaces were worn out. Originally wood stoves were used, then hot air furnaces and now steam heat. There is change and progress all around. What would the people who worshiped in the little log church, or even those who worshiped in the stone church of 1761, think and say if they could come back and worship in the present church,

sitting on cushioned seats, instead of hard boards; with the church heated by steam which is generated three squares away from the building? There is a marked contrast between the first log church and the present beautiful house of worship.

The Benevolent Society was changed to Women's Missionary Society on May 6, 1889.

It is customary to baptize unbaptized persons in connection with confirmation. Before the time of confirmation the pastor asks that all those not yet baptized inform him of the fact that he may then administer the sacrament to them. It happened in 1890 that a lady was confirmed without ever having been baptized. She was baptized subsequently.

Until 1892 the morning service was always held at 10 o'clock. The pastors of some of the neighboring churches advocated a change to 10.30 o'clock. In order to avoid the annoyance of the ringing of church bells after the beginning of the service, the First church assented to the proposed change, and on May 2, 1892, the time of the morning service was changed to 10.30.

Like most other congregations, the First church had its difficulties with the choir. At the beginning of Dr. Mosser's pastorate in 1873 Miss Kate Wittich was organist and Major John Teed leader of the choir. Miss Wittich continued in her position until June 15, 1884, when she resigned. She subsequently became the wife of Rev. Mr. Fetter, a minister of the Baptist Church. Major Teed resigned as leader of the choir on March 1, 1877. He was succeeded by Mr. James M. Lyons, who served until July 5, 1880. Mr. H. H. Deeter served from this

date until Feb. 7, 1881. I. Comley Fetter served from July 5, 1881, until March, 1882. Mr. H. H. Deeter served a second time, from April 4, 1882, to March, 1883. Miss Wittich then agreed to assume the leadership of the choir, in addition to her work as organist, and continued until the time of her resignation, June 15, 1884. Prof. F. C. Moyer was elected organist and choir leader on June 28, 1884, and has ever since filled the position with ability and to the satisfaction of the congregation.

In the fall of 1892 the church, parsonage and chapel were repainted by Mr. J. M. Sprecher at a cost of \$822.50.

On Jan. 13, 1896, the congregation resolved to erect a chapel for the Senior department of the Sunday school, which was done at a cost of over \$9000.

The twenty-fifth anniversary of Dr. H. Mosser's pastorate was celebrated by a series of services from May 22 to 29, 1898. This was an event of much interest. The church was fittingly decorated. On Sunday the church was crowded to overflowing. Dr. B. Bausman preached in the morning and Dr. John S. Stahr in the evening. During the week sermons were preached by Revs. W. J. Johnson, A. R. Bartholomew, H. M. Kieffer, L. K. Evans, D. A. Souder, J. A. Reber and E. O. Keen. The latter three are sons of the congregation. Dr. Mosser, by direction of the consistory, had compiled a short history of the congregation, which was published and circulated at this time. On Whit Sunday, June 5, Dr. Mosser preached historical sermons, both morning and evening. During these twenty-five years of his labors in the First church Dr. Mosser baptized 1796 infants and 59 adults, confirmed 1816 persons, received by certificate and renewal of

profession 795, dismissed 475, buried 930, delivered 4960 sermons and lectures, and married 894 couples or 1788 persons.

Elder George W. Fricker died on Sept. 5, 1902, while in office. He had served the congregation long and faithfully, and contributed liberally to its work.

On Nov. 2, 1902, farewell services were held in the First church for Miss S. Emma Ziemer on the eve of her departure for the mission field at Yochow, China. She was a member of the church, and long a teacher in the Sunday school. Short addresses were delivered by Drs. H. Mosser, A. R. Bartholomew and Jas. I. Good. Miss Ziemer delivered her farewell



Miss S. Emma Ziemer.

address. She left Reading on Nov. 7, and has since labored at Yochow, China.

After long and hard work the health of Pastor Mosser began to fail in the year 1902. On August 18 of this year he met with an accident while on his usual vacation, which resulted in the fracture of his left arm. This was a severe shock to his nervous system. In the late fall he had so far recovered as to enable him to resume his work

on Oct. 19, when he was given a hearty reception. But on Dec. 28, 1902, he was stricken with complete nervous prostration, which continued a long time, and later induced him to lay down his work as pastor. On Jan. 2, 1903, the consistory granted Dr. Mosser a vacation of four months until May 1, in the hope that his health would be restored. The pulpit was meanwhile supplied by various ministers, principally by Prof. W. W. Deatriek, of the Keystone State Normal School. Subsequently Dr. Mosser's leave of absence was extended another four months, to Sept. 1, 1903, with full salary. Unfortunately his health did not improve, and therefore on August 15, 1903, he submitted his resignation to the consistory, and asked that it go into effect on Sept. 1. Instead of accepting the resignation, the consistory requested Dr. Mosser to employ Rev. H. H. Rupp as an assistant for four months, from Sept. 1 to Dec. 31, 1903, the consistory to pay for his services. But Dr. Mosser felt constrained to press his resignation, and it was then accepted on August 24, to take effect on Sept. 1, 1903. At the same time the consistory agreed to pay the regular salary to Dr. Mosser until the close of the year, and elected him pastor emeritus with a salary of \$300 per year, to date from January 1, 1904. Dr. Mosser declined this election, and his connection with the First Reformed church therefore ceased on Sept. 1, 1903, after having served it during more than thirty years, from June, 1873, to Sept. 1, 1903. The consistory adopted a series of resolutions, in which it put on record its appreciation of Dr. Mosser's long and faithful services. In his resignation Dr. Mosser made mention of the uniform kind and hearty support which he

had received from the consistory and the membership during his long pastorate. Thus ended the longest pastorate in the history of the First church. Great success had attended the labors of Dr. Mosser, and the people were very warmly attached to him. It was with the deepest regret that they saw their aged pastor and friend lay down his work.

During his pastorate of over thirty years Dr. Mosser baptized 2043 infants and 123 adults, confirmed 2044 persons, received 901 by letter and renewal of profession, dismissed 538 members, buried 1126 persons, married 986 couples, and delivered 5185 sermons and lectures. The number of infant baptisms includes those performed by Rev. H. H. Rupp during Dr. Mosser's illness.

During the illness of Dr. Mosser Rev. Mr. Rupp performed a great deal of pastoral work in the First church in connection with his duties as pastor of Olivet church. He faithfully visited the sick and frequently filled the pulpit. His labors ceased on Jan. 1, 1904. He baptized 13 persons, married 5 couples, conducted 26 funerals, preached 19 sermons, delivered 13 catechetical lectures and made 338 pastoral calls.

It was a somewhat singular custom to ring the church bells for the meetings of the consistory. This custom was kept up until April, 1885, when it was discontinued. It now seems strange that such a practice should ever have been considered necessary. The meetings were always announced from the pulpit, and there really never was a necessity ; it was only a custom, and custom is usually an arbitrary master.

During more than a century the church bell was tolled whenever a member had died. The bell was tapped as

many times as the departed was years old. This custom has been abolished, but a bell is still tolled during funeral services in the church.

REV. HENRY MOSSER, D. D.

Henry Mosser was born at Myerstown, Lebanon county, Pa., on August 1, 1837, as the son of Daniel and Magdalena Holstein Mosser. His preliminary education was secured in Myerstown Academy and in the preparatory department of Franklin and Marshall College from 1853 to 1854. He entered this college in 1854, and graduated from it in 1858. He then entered the theological seminary, then located at Mercersburg, and graduated from it in 1860. Dr. Mosser was in the same year licensed by Lebanon Classis, and was ordained by Zion's Classis on August 12 1860. The members of the committee present were Revs. A. H. Kremer and Samuel Kuhn, both now deceased. He was pastor of the Landisburg charge in Perry county, consisting of four congregations, from 1860 to 1865; St. Paul's congregation at Lancaster from 1865 to 1867, and Paradise charge in Northumberland county, Pa., from 1867 to 1873. The Paradise charge consisted of two congregations, and Dr. Mosser organized a third one at Watsonstown with 14 members. During his pastorate Dr. M. added 125 members to this small flock, which worshiped in a union church with the Lutherans. This congregation grew rapidly, and now each denomination has its own church.

In June of 1873 he entered upon the pastorate of the First church, Reading, and served it until Sept. 1, 1903, a period of 30½ years, when ill health compelled him to

resign. His pastorate at Reading was full of hard labor. He devoted all the energies of his being to this work, and his labors were blessed to a very large degree. During his pastorate the old church was thoroughly remodeled, a new steeple, a parsonage and a beautiful Sunday school chapel with modern arrangements erected, and all expenses paid.

After his resignation in Reading Dr. Mosser withdrew to his farm at Myerstown, Pa., where he has since resided. His health has been so far restored that he was able to supply Grace Reformed congregation at Richland, Pa., until the election of a regular pastor in the early part of the summer of 1905. Grace church was organized by Lebanon Classis in April, 1904. He also preached elsewhere as occasion offered.

In 1891 Pastor Mosser received the honorary title of D. D. from Franklin and Marshall College. He has for years been a member of the Board of Trustees of that college. He was a member of the Board of Trustees of Palatinate College, and served nine years as secretary of that body.

On Jan. 22, 1861, Dr. Mosser was married to Miss Kate Schoch. The fruit of this union was nine children, of whom seven are still living. Mrs. Mosser died on Nov. 18, 1874, aged nearly 37 years. On Oct. 3, 1877, Dr. Mosser was married to Miss Sarah E. Powers, of Lancaster. Three children were born to them, of whom one is living.

14.—Rev. John F. Moyer, 1904—

After the resignation of Dr. H. Mosser on Sept. 1, 1903, the consistory invited a number of Reformed ministers to supply the pulpit with a view of securing a new pastor. Meanwhile the parsonage was newly carpeted and repapered. On Nov. 10, 1903, a congregational meeting was held for the purpose of electing a pastor. The consistory presented the name of Rev. John F. Moyer, then pastor of Christ Reformed church of Altoona, Pa., as the candidate, and he was elected. The election was made unanimous. A call was then given Mr. Moyer, under date of Nov. 11, 1903. The call was signed by Daniel F. Dietrich, Reuben Keen, F. K. Himmelberger, R. Monroe Hoffman, George W. Wagner and J. B. Bechtel as elders, and Samuel Sailer, C. W. Shade, C. S. Parsons, James M. Miller, M. R. Himmelberger and Charles K. Snell as deacons. The call promised a salary of \$1500 and the use of the parsonage.

Rev. Mr. Moyer accepted the call and entered upon the work on the first Sunday of the new year—January 3, 1904. In the morning he preached a sermon preparatory to the communion. In the afternoon of said day Mr. Moyer was installed as pastor of the First church by a committee of Reading Classis, consisting of Dr. B. Bausman, Dr. James I. Good and Rev. C. E. Schaeffer. Dr. Good delivered the charge to the pastor and Rev. Schaeffer that to the congregation, whilst Dr. Bausman con-

ducted the installation and delivered a reminiscent address. The church was crowded with an interested congregation. Mr. Moyer preached again in the evening.

The present pastor of the old historic mother church of Reading commenced his pastorate under favorable circumstances. He at once addressed himself to the work in hand and met with a hearty response from the people. From the beginning the services were largely attended, the church often being crowded to its full capacity. A catechetical class was organized and instructed. On Good Friday evening, April 1, 1904, he confirmed 46 persons, and received 19 by certificate and renewal of faith, a total of 65 new members.

Rev. John F. Moyer, the son of J. W. and Mary A. Moyer, was born near Hummelstown, Pa. He was educated in the public schools of that portion of the county, and at the age of fifteen became a public school teacher and taught four winter terms. Having a desire to enter the ministry, he began a course of study in Franklin and Marshall Academy in September, 1881. After one year's preparation he entered the Sophomore class of Franklin and Marshall College, and graduated in the year 1885. In the same year he began a course of study in the Theological Seminary at Lancaster, from which he graduated in May, 1888. He was licensed to preach the gospel on May 25, 1888, by Lancaster Classis in session at Harrisburg, and was ordained to the holy ministry at Hummelstown, Pa., and installed as pastor of Hummelstown charge on May 27, 1888, by Revs. E. V. Gerhart, D. D., J. H. Pannebecker and W. J. Johnson as a committee of Lancaster Classis. This charge consisted of the Hummels-

town, Union Deposit, Shoop's and Wenrich's congregations. He served this charge until January, 1892. During 1891 and 1892 he was chaplain of the House of Representatives at Harrisburg. From January, 1892, to January, 1904, he was pastor of Christ church, Altoona, Pa., during which pastorate a handsome brownstone church and a parsonage were erected, and the membership increased from 400 to 625.

On Jan. 1, 1904, Mr. Moyer removed to Reading and began his work as pastor of the First Reformed church.

On Jan. 21, 1892, Mr. Moyer was married to Miss Anna Lefevre Nissley. Two children were born to them, both of whom are living.

PRESENT OFFICERS OF FIRST CHURCH (1905).

Pastor—Rev. John F. Moyer.

Secretary—Chas. K. Snell.

Treasurer—R. M. Hoffman.

Organist—Prof. F. C. Moyer.

Collector—J. B. Bechtel.

Janitor—Amos Boone.

Elders—R. M. Hoffman, J. B. Bechtel, Daniel F. Dietrich, Reuben Keen, George W. Wagner, F. R. Himmelberger.

Deacons—Chas. K. Snell, Morris R. Himmelberger, Chas. S. Parsons, Chas. W. Shade, James R. Miller, Wm. J. Bernhart.

Trustees—Harvey H. Shomo, A. S. Hartman, Cyrus Lord.

The congregation in 1905 numbered 1180 members, and the Sunday school 1330 members.

CHAPTER VI.

DURING THE REVOLUTION.

Many of the founders of the Reformed Church of Reading had left their homes in the Palatinate and other parts of Germany on account of religious persecution. They had longed for a country of civil and religious liberty, and they sought it in America. It was only natural that when England had oppressed her American colonies, and the latter resolved to throw off the foreign yoke and be an independent nation, the German Reformed should side with the American patriots. It was the Germans in America who had first of all protested against human slavery. They were liberty-loving people.

When hostilities commenced, many of the Reformed were among the first to respond to the call to arms. Several members of the Reformed Church organized companies and marched to war—Joseph Hiester, Nicholas Lotz and the two Nagels, etc. Their commands included many Reformed members. The first to organize a company was Capt. George Nagel.

Rev. J. W. Boos was the pastor at Reading during the Revolution—from 1771 to 1781. During this period the Reformed church was for some time occupied as a hospital for sick soldiers, when the congregational services were no doubt interrupted. There were then only three churches in Reading, the Reformed, the Lutheran and the Quaker, and all were used as hospitals.

Rev. J. W. G. Nevelling, who succeeded Rev. J. W. Boos as pastor in 1782, was an active patriot during the war, and served as a chaplain. He was most unfortunate. (See sketch of his life in connection with his pastorate in Reading.)

During the Revolution Reading was a place for gathering and storing supplies for the army. Col. Nicholas Lotz, a member of the Reformed church, was commissioner for the government, and collected large quantities of flour, hay and grain. He also purchased cattle and sheep.

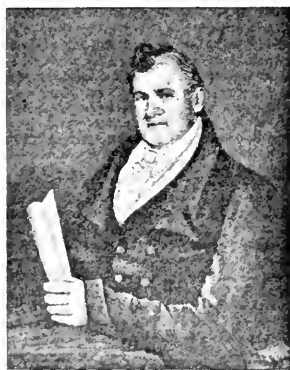
On August 19, 1823, a meeting of the Reading survivors of the Revolution was held. The list of names as published includes the following which appear on the Reformed church subscription lists of 1794 and 1814: Nicholas Dick, Jacob Dick, Henry Diehl, David Fox, John Fox, Andrew Fichthorn, Henry Miller, Michael Madeira, Peter Nagel, Philip Nagel, Geo. Price, Daniel Rose, John Row, Michael Reifsnyder, John Snell, Geo. Snell, John Strohecker, Geo. Yeager. Many of the Reformed patriots had of course long since gone to their rest, among them the Hiesters, Lotzes, etc. This indicates the large number of Reformed people taking part in the struggle for freedom.

We must mention several of the most prominent Reformed men of Reading during the Revolution.

JOSEPH HIESTER was one of the noblest men that Pennsylvania ever produced. He was a Christian and a patriot. As he was a prominent member of the Reformed church, his character is of peculiar interest to our readers. His name appears frequently as an elder. In the War of

the Revolution he distinguished himself as a true and brave patriot. He was born in Bern township, Nov. 18, 1752, as the son of John Hiester, who came from Germany to this country in 1732. The Hiester farm in Bern township is located about seven miles northwest of Reading, and was during many years and until recently owned by Gen. D. M. Gregg, of Reading. It is now the property of Fehr & O'Rourke. When the call to arms was sounded through the country, he was but twenty-three years of age, but he was not too young to fight for liberty and his native land. He had been selected as one of the delegates from Berks county to the Provincial Conference, which was held at Carpenter Hall, Philadelphia, during June, 1776. At this conference provision was made to raise soldiers to compose what was called the "Flying Camp." Joseph Hiester caught the patriotic spirit which prevailed at the conference, and after his return to Reading he at once set to work to carry out that spirit. On July 10, 1776, with the beat of the drum he called his fellow-citizens together, explained to them the alarming condition of the country, and urged immediate action. He offered to raise a company and march to the assistance of General Washington, who was then in a perilous situation in New Jersey. At the conclusion of his remarks he laid \$40 upon the drumhead with these remarks: "I will give this sum as a bounty and the appointment of a sergeant to the first man who will enlist to form a company to march at once to join the commander-in-chief; and I pledge myself to furnish the company with blankets and necessary funds for their equipment on the march."

Mathias Babb was the first man to enlist. He took the money, and others followed his example. In ten days Hiester had enrolled ninety-six men. But he did not stop here. His success induced him to raise a whole regiment. The men insisted on making him colonel, but he used his influence to have Henry Haller elected colonel, and he accepted the position of captain. He declared his readiness to serve in the ranks as a common soldier.



Joseph Hiester

Thereupon he marched his company to New Jersey, where the men became a part of the Flying Camp.

At Elizabethtown they learned that General Washington had marched to Long Island. Some of his men and some in Capt. Graul's company refused to march any further. Capt. Hiester called the men together, addressed them in the most patriotic language and asked them to march with him to

join Washington and fight for freedom. All obeyed at once, except three. When the drums began to beat, these three also yielded and joined the ranks. At Long Island some of these men were killed and others wounded. Many of the American troops were captured and cruelly treated. Among these was Mr. Hiester. With others he was confined for six weeks on board the ship "Jersey." He was removed from one ship to another, and was taken

very ill with fever. Finally, after having been robbed of all his clothing and money, in December, 1776, he was exchanged, and returned to his home in Reading. Here he was elected colonel. After recovering his health he left home and joined Washington's army in Philadelphia, and served until the expiration of his term of enlistment. Soon afterward, when an attack upon New York was feared, Mr. Hiester again raised 650 men and marched with them to join Gen. Reed's army in New Jersey. He remained in the army until the close of the war, when he again returned to Reading. His unselfish conduct and his devotion to his country made him a very popular man and prepared the way for his successful political life afterward.

Soon after the war Mr. Hiester was elected to the Legislature, where he served a number of years. He was also made a member of the convention which framed the constitution of the state. During a long period he served in various positions of trust—several times as Presidential elector (he was such at the time when John Adams was chosen President and Thomas Jefferson Vice-President), fourteen years in the Congress of the United States, and after declining a further re-election, he was nominated and elected governor of this state, although against his wishes. After serving in this high office for three years, he positively refused a renomination, and returned to his home in Reading. Here he spent the balance of his days, enjoying the respect of the whole community.

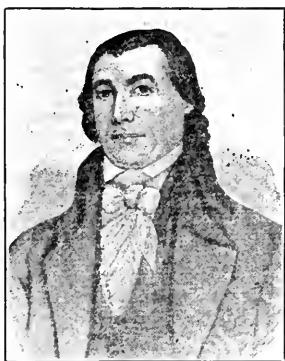
Governor Hiester was a beautiful type of the Pennsylvania German character. He was honest, upright and faithful in all stations. But he was also a religious man,

and a worthy member of the First Reformed church of Reading. A number of his comrades in arms during the Revolution were also members of this church, and it was for years a beautiful custom among these men to sit together with their old commander in church. Gov. Hiester died June 10, 1832, and was buried in the graveyard at the church. Years afterward his remains were removed to Charles Evans' cemetery.

COL. GEORGE NAGEL was born near Coblenz, Europe, about 1728, as the son of Joachim Nagel. He came to Reading about 1755, and engaged in blacksmithing. He served as an ensign in the French and Indian War. In 1763 he returned to Reading and resumed his trade. In 1771 he was elected sheriff of Berks county. When the revolution commenced he raised the first company in Berks county to fight for American liberty. His company participated in the campaign at and about Cambridge, Mass. He was a brave and true soldier, and rose to the rank of colonel. Col. Nagel continued in the military service until 1783, when he returned to Reading and engaged in the mercantile business. He continued in this business until his death in March, 1789. He was married to Rebecca, a daughter of Mordecai Lincoln, of Exeter township. He was buried in the Reformed graveyard.

CAPT. PETER NAGEL, a brother of the above Col. George Nagel, was born near Coblenz, October 31, 1750, and came to Reading as a young man and learned the trade of a hatter under Samuel Jackson, the first hat manufacturer at Reading. He followed this occupation until 1804, first as a journeyman, then as a manufacturer. During the Revolution he was prominently connected

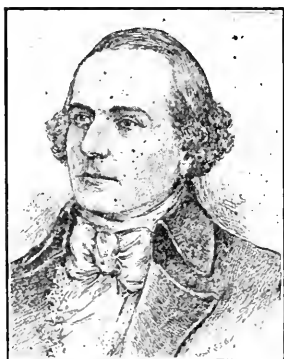
with military affairs, and was a captain from 1777 to 1783. He held various civil offices, including justice of the peace, coroner and county treasurer. This latter office was subsequently held by a son, a grandson, and from 1873 to 1875 by a great-grandson, the late Dr. Hiester M. Nagel. He took an active part in the military parade in 1794 in honor of President Washington, and held a reception to the distinguished gentleman at his house on the site of the present post-office to enable the citizens to meet the "Father of his Country." Capt. Nagel was a man of fine, commanding presence, and nearly six feet tall. He died Nov. 30, 1834, and was buried in the Reformed graveyard. Afterward his remains were removed to the Charles Evans' cemetery. His name appears frequently as one of the church officers. Mr. Wm. N. Coleman, a well-known citizen of Reading, now 86 years of age, is a grandson of Capt. Peter Nagel. The latter possesses an excellent oil painting of Capt. Nagel, which he prizes highly.



Peter Nagel

COL. NICHOLAS LOTZ was born in the Palatinate, Germany, Feb. 20, 1740, and came to this country as a young man. Some time before the Revolution he located at Reading and successfully conducted two mills at the mouth of the Wyomissing creek. He early associated

himself with the movement for independence. He was a member of the Provincial Conference in Philadelphia in June, 1776. Upon his return to Reading he took an active part in enlisting soldiers for the American army. He was a man of splendid physique, well proportioned, six feet three inches tall and weighed about three hundred pounds. He was made a lieutenant colonel, and took part in the battle of Long Island, and was taken prisoner,



Nicholas Lotz

but paroled and subsequently exchanged on September 10, 1779. In 1780 Col. Lotz was appointed Commissioner of Forage, and Reading became a centre for the collecting and storage of supplies for the army. Col. L. purchased large quantities of flour, hay and grain, and considerable numbers of cattle and sheep. A receipt book of his still extant in 1893 shows receipts for money paid out from August 12, 1780, to Dec. 5, 1781, aggregating \$202,033. He advanced large amounts of money from his own purse for the government, and unfortunately was never fully repaid. Some of his descendants in Reading not many years ago sought to collect the amount from the government, but failed. After the war Col. Lotz was several times elected to the Legislature. He also served as associate judge of the county from 1795 to 1806, succeeding Col. Joseph Hiester in that office.

In 1794 Gen. Washington, then President of the United States, visited Reading while on his way to Carlisle. Col. Lotz was at the head of a party of prominent men who arranged a military parade in honor of Washington. The latter reviewed the parade from a second story window of Federal Inn, the building now occupied by the Farmers' Bank. Col. Lotz died Nov. 29, 1807, and was buried near the Reformed church. His remains were afterward removed to Charles Evans' cemetery. He left eight children. One of these was Philip Lotz, whose family Bible is now in possession of the publisher of this volume. It is in an excellent state of preservation. The entries in the family were made by Philip Lotz. We copy these entries: "My father, Nicholas Lotz, died on Nov. 29, 1807, aged 67 years, 9 months and 8 days."—"My dearest wife, *Chatarine* Lotz, died March 13, 1821, aged 41 years and 14 days." His marriage record is as follows: "April 16, 1797, Philip Lotz and Catharina Rapp were married." Philip Lotz had eleven children. The oldest was William, born April 4, 1799, who resided many years at 213 North Sixth street, Reading, and who aided largely in erecting the present St. John's Reformed church. Next to the youngest child was Mary, the late widow of Peres Hain, a well-known member of St. Paul's church. She was confirmed by Rev. William Pauli in the First church in 1834, soon after its erection.

The writer is also the happy possessor of a large volume in German, which was the property of Col. Nicholas Lotz. It is a book of sermons which explain the Apostles' Creed, the Lord's Prayer and the catechism. It was published in Jena in 1658. Col. Lotz gave this book to

his son John. On the fly leaf in the beginning of the book is this transfer: "This book belongs to John Lotz after my death. Witness my hand, written on the twenty-third day of November, 1806. Nicholas Lotz." On Jan. 18, 1808, John Lotz transferred the book to his brother Philip Lotz.

The descendants of Col. Nicholas Lotz are numerous in Reading. Mrs. Hoffman, wife of the late Rev. Henry Hoffman, was a great-grandchild. Mr. Chas. K. Snell, present secretary of the First church consistory, is a great-great-grandson.

CAPT. JACOB BOWER was born in 1757, and entered as first lieutenant the company of Capt. Benjamin Weiser, a son of the noted Conrad Weiser. Mr. Bower was then still under age. The company was raised around Womelsdorf. He was promoted to captain and served in the army until peace was declared in 1783. He then settled in Reading, and successively held the offices of sheriff, county commissioner, recorder, register, clerk of the court, and county auditor. While residing in Reading he was active in the Reformed Church. His signature on the subscription list of 1794 is the most peculiar of all. After 1800 Capt. Bower removed to Womelsdorf, where he died on August 3, 1818.

COL. HENRY HALLER was also a prominent member of the Reformed church in Reading. He was a well-known tailor in Reading in 1765. In that year he was present at the annual settlement of accounts of the congregation, and the balance of money on hand was left in his hands. In 1766 the record states that "Henry Haller paid the balance due William Risser for interest

on the bond which the congregation owes him, namely 7 pounds, 6 shillings and 9 pence." In 1771 his name appears among the signatures to the settlement. In the formation of a regiment in Berks county for the "Flying Camp" he was chosen colonel, but did not accompany the regiment to Long Island. Shortly afterward he, however, commanded a battalion in New Jersey. During the Revolution he is represented as one of the most prominent men in Reading. He was a delegate to the Provincial Conference in 1776, and a member of the Committee of Safety. He was a member of the Assembly from 1776 to 1781, and filled other positions. After the Revolution he removed to Brunswick township, Schnylkill county, then still part of Berks county, and there he died in September, 1793, aged 63 years and 3 months.

DANIEL ROSE was a prominent man in Reading during the Revolution, and an active member of the Reformed church. He was frequently a member of the consistory. Like Capt. Peter Nagel, he also entertained Gen. Washington at his house during the patriot's visit to Reading in 1794. Mr. Rose was a well-known clock-maker and resided near the Federal Inn, now Farmers' Bank, where Washington had his headquarters. The chair in which Washington sat on this occasion is carefully preserved in the family of William R. Davies, 300 Franklin street, a descendant of Daniel Rose.

CHAPTER VII.

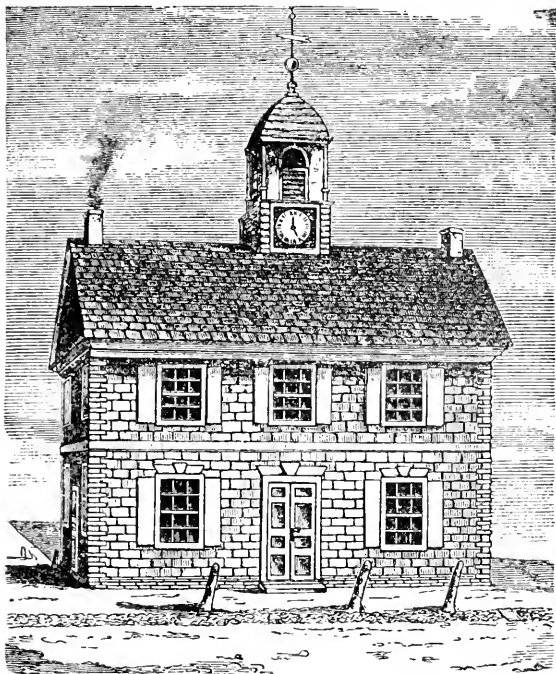
SUNDAY SCHOOL.

The Sunday school was started in Reading in 1819. The first organization was effected in the court house, erected in 1762, then located in the square (Penn and Fifth streets), and was composed of Reformed, Presbyterian and Lutheran elements. Mr. John F. Moers, still living at the age of over 80 years, attended the union school. He states that the larger number of scholars were Reformed. Rev. Jacob Miller, pastor of Trinity Lutheran church, was superintendent of the school for some time. The place was very unattractive, and the attendance was irregular. To overcome this, it is stated, a fine was imposed for absence. The school numbered about 300 scholars, among whom were eight colored children. At that time the good custom of committing Bible verses, hymns and catechism answers to memory was in vogue. In 1821 it was reported that during the past two years (since the beginning of the school) the scholars had committed to memory 14,661 Bible verses, 5243 answers of the catechism and 1033 hymns.

There was a thirty-four hour clock in the tower of the court house, which had been brought from London in 1755. The clock was nearly always out of order. The tower also contained a bell, which was cast in England in 1763. The old court house was demolished in 1841, after the completion of the large new court house on Sixth

street. The building was sold to Joseph Kendall, who used some of the material in the erection of houses.

The union continued until 1840, a period of 21 years, when the Reformed people remodeled their church erected nine years before, to accommodate a Sunday school. The



COURT HOUSE OF 1762.

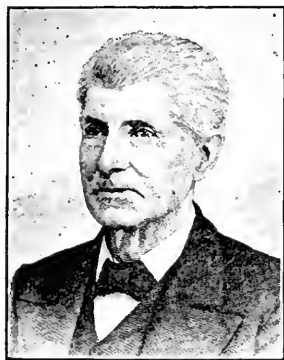
Reformed Sunday school was organized in 1840, and during ten years held its sessions in the basement of the church, which was little better than a cellar. The ceiling was several feet above the level of the pavement, and the floor was about five feet below the ground. When the

church was erected in 1831-32, no cellar was excavated, but this was now done in 1840, to provide quarters for the school. The room was dark and so damp that the books became moldy. Persons still living who attended the school in this place inform us that during the sessions many tallow dips were kept burning. The entrance to the dark room was the same that now leads into the cellar from the pavement on Washington street. The place was illy adapted for its purpose, but the people of those days were not as fastidious as those of the present time, and made no complaint.

The facilities for Sunday school work in those days were of a primitive character. Besides possibly the black board none of the modern facilities were at hand. There were of course no lesson papers or teachers' helps as we have them at this time. Among the scholars attending this Sunday school in the cellar still living are these: Rev. W. K. Zieber, D. D., of Hanover, Pa.; Mr. Jacob B. Fricker, who has been prominently identified with Reformed Sunday school work ever since—in the First church until 1873, and since that time in St. Paul's school, which was organized on July 6, 1873; Mr. John F. Moers, during 67 years identified with a marble yard; Jacob B. Bechtel and Mrs. Rebecca J. Hantsch, well-known members of the First church. One of the teachers was the late Prof. John S. Ermentrout. The Ermentrouts, Lotzes, Reifsnyders and others were active members in those days. Mr. Henry Ermentrout was the first superintendent of the Reformed Sunday school. After serving a short time he was succeeded by Mr. A. F. Boas, who continued in office until the year 1877, a period of

37 years. Mr. Boas was a warm friend of children, and the young people were greatly attached to him. He occupied a prominent place in the community and wielded an extensive influence. Mr. Boas and Mr. Andrew S. Rhoads were examined by the consistory on June 27, 1848, for confirmation. They were accepted and confirmed two years later, in July.

Mr. Boas served the congregation at different times as deacon, elder and trustee. When St. Paul's church was



W. L. Boas

erected, he was a member of the building committee. Mr. Boas was born in 1813. In 1820 he became a pupil in the union school which was organized in the old court house in Penn Square in 1819. At the age of only 16 years he became superintendent of the first colored Sunday school in Reading. How long he continued in this position we are unable to state.

This was the colored Presbyterian Sunday school, which is still in existence on Washington street. At that time it required much moral courage, especially on the part of a Democrat, to perform this kind of work on account of the strong prejudice existing against the colored race. After a long and active career Mr. Boas died in the fall of 1894. When his death had been announced, the teachers of the above colored school held a special meeting and adopted suitable action.

It appears that some of the children of the Reformed people continued to attend the union school for some time after the organization of the Reformed school. In November, 1845, the consistory urged parents to send their children to the Reformed school, and to co-operate with the consistory in sustaining the school.

The first record of a Fourth of July celebration of the Sunday school occurs in 1846. There was then a Sunday School Association, and this body asked the consistory for the use of the church on the national holiday. The church had already been promised to the Sons of Temperance in the morning, but the consistory replied that the Sunday school could have the use of the church in the afternoon.

During many years the Sunday school celebrated the Fourth of July in some grove near the city. The school would meet in the morning at the church and then march to the grove. It was frequently led by a band of music. In the grove religious exercises were held, national hymns sung and short addresses delivered. At noon all were treated to coffee, lemonade, cakes, sandwiches, etc. The remainder of the time was spent in various plays and other forms of diversion. It was usually a day of great pleasure to the young people. Subsequently the picnic style of celebration was adopted—each family provided its own refreshments. Later on the celebrations on the national holiday were abandoned.

The First Reformed Sunday school naturally suffered a serious loss in numbers through the organization of St. Paul's Memorial Reformed Sunday school on July 6, 1873. The school had hitherto been overcrowded. By the withdrawal of a large number of teachers and scholars its ranks

were seriously depleted. But this was only temporary. The school filled up again rapidly, and soon it was as strong as ever.

Until 1873 the school had no organic connection with the church, that is, the consistory had no voice in its government. On July 7 of this year the consistory took steps to organize a Sunday School Board for the government of the school. A Board was organized, consisting of six members of the school and six of the consistory, and this plan has been continued to the present time.

In the year 1882 the Sunday school erected a brick chapel on the north side of the church for the use of the primary department, at a cost of \$1520.60. The whole of this amount was contributed by the Sunday school. In 1896 the brick chapel was demolished, the north wall of the basement removed and a well arranged modern Sunday school chapel erected for the senior department, at a cost of over \$9000, all of which has been paid. The school now has excellent quarters.

The Sunday school was always an important factor in the work of the congregation. In every instance it contributed a large proportion of the cost of improvements.

From the beginning of the school the German language was used to a considerable extent. The mother tongue seems to have had almost as strong a hold upon the school as upon the congregation. It is somewhat surprising that when Dr. H. Mosser assumed the pastorate of the church in 1873, he found two German classes in the school. However, in the course of six months, during which time the school was thoroughly reorganized, the German language was finally dropped.

Following have been the superintendents of the First Reformed Sunday school from its organization in 1840 to the present time :

Augustus F. Boas, 1840-1877.

Tobias Barlet, 1877-1879.

John B. Renninger, 1879-1886.

Levi R. Snyder, 1886-1892.

Selos R. Barnet, 1892 to present time.

Mr. A. J. Fisher is the superintendent of the primary department. He has filled this position acceptably during more than thirty years. Some of the parents of the present children were themselves members of the primary department when he took charge of it.

The First Sunday school in 1905 numbered 1330 members.

CHAPTER VIII.

LANGUAGE.

The First church of Reading, like nearly all of the older Reformed churches in Pennsylvania, experienced much difficulty with the language question. The Church was of German origin, and during many years all the services were conducted in the German language. We know of no exception to this rule. The founders of the Church had come from Germany. They had brought with them their German Bibles, hymn books and catechisms. They knew no other tongue. During several generations there was no other than German preaching in the Reformed church of Reading. But the country was originally and for a quarter of a century after the organization of the congregation under the English government, and in the course of time there arose among the Germans a tendency toward the English language. Gradually this tendency increased in strength. The German schools were entirely inadequate to furnish the education demanded by the times, and the English schools were far superior to them. English became more and more the business language, as it always had been the legal language. The only wonder is that the tendency was not greater.

The Germans were slow to recognize this tendency. Instead they held on to the German language entirely too long for the welfare of the congregation. They must not be blamed for their love for the mother tongue, but they

should have seen that the exclusive German policy was detrimental to the church. A number of the best Reformed families in Reading on account of exclusively German services left the Reformed Church and united with the Presbyterian and Episcopal Churches. We could name a number of such families. The loss to the Reformed Church was great. A number of those withdrawing became prominent and wealthy people of the city. They were successful and influential business people. Likely they would have been satisfied with one English service each Sunday.

It is surprising that all the way from 1753 to 1842 all the services were conducted in German. The English tendency was incidentally recognized already in 1814, when the consistory issued an appeal to the members for money to pay a long-standing debt. This appeal was issued in both German and English. It was policy to do this. But the English members, after helping to pay the debt, had still to be content a long time with German services.

The long desired change came finally in the beginning of 1842, after the resignation of Rev. William Pauli. The consistory now took a step for which it deserves commendation. The importance of introducing English services had long been felt, but under the existing circumstances it could not be done. At its meeting in the month of January, 1842, the consistory appointed an election for pastor on the fifth day of February following, and resolved that a pastor should be called who could preach in both English and German, and that the new pastor should preach every Sunday—German in the morning and Eng-

lish in the evening. This was a long step forward. It served to introduce a new era in the history of the congregation, and after this time it prospered as never before. At this meeting Rev. J. C. Bucher was elected, and he was the first pastor to preach English in the Reformed church in Reading.

Dr. Bucher readily fell in with the new arrangement, for he was a progressive man. The propriety of the change was at once apparent from the fact that from this time onward the great majority of catechumens was confirmed in the English language. Some difficulty was experienced in arranging the time for the use of each language. During the latter part of Dr. Bucher's pastorate the services were conducted in German and English alternately, that is, one Sunday German in the morning and English in the evening, and the following Sunday English in the morning and German in the evening. On October 16, 1848, at the beginning of Dr. A. S. Leinbach's pastorate, an effort was made in the consistory to change to German every Sunday morning, and English every Sunday evening, but the proposition was rejected.

On April 21, 1862, the consistory resolved that the services should be regularly German in the morning and English in the evening, so as to avoid the uncertainty of the time for each language, but already on June 16 following the consistory agreed to return to the time-honored system of alternating every Sunday. This arrangement was continued until the close of Dr. Bausman's pastorate at the end of the year 1872.

The arrangement was the best that could be devised at the time, although it was not fully satisfactory. Ger-

man services in the evening appeared not to be in place, because many of the younger people would go elsewhere instead of attending their own church. But each language claimed equal rights, and thus matters continued for a long while.

After the organization of St. Paul's church as an exclusively English congregation, an effort was made to make the mother church altogether German. It was believed by some that many Reformed people could be attracted who would otherwise go elsewhere. It was argued that there should be at least one Reformed German church in the city. But the plan found little favor, and in a short time the old order of things was restored—German and English alternating every Sunday. But the old difficulty was again experienced. After some years a radical change was made. The German services were limited to one Sunday morning every two weeks. It was felt that the interests of the congregation demanded more English services. Besides this the number of the German members was rapidly decreasing. The aged German people were carried off by death, and the young people no longer took any interest in the German services. For years there had been practically no increase from German immigration, and the real necessity for German preaching was rapidly disappearing, especially since Zion's German church had been established.

On September 1, 1891, during the pastorate of Dr. H. Mosser, one more step was taken, and this one was to abolish German services altogether. Thus the language question was finally settled in this church. There was less objection to this final step than had been anticipated.

There was no disposition to crowd out the few aged German members, but it was felt that the step taken was an absolute necessity.

Thus a question which had more or less vexed the congregation during many years was finally and forever solved. No one felt a greater relief from this action than the pastor. The two languages were a real hindrance in his work. He often felt as if he had two congregations. When one part was well satisfied with the language matter, the other part seemed to be dissatisfied.

As stated elsewhere, the German language was also used largely in the Sunday school, and to some extent down to the year 1873, the beginning of the pastorate of Dr. Mosser. It was soon discontinued in the school.

All the early records of the congregation were of course kept in German. The minutes of the consistory were recorded in German until 1842, the beginning of Dr. Bucher's pastorate, after which they were recorded in English.

CHAPTER IX.

MISCELLANEOUS.

The First church was incorporated by the Legislature of Pennsylvania on August 25, 1786, under the title of "the Trustees, Elders and Deacons of the German Reformed Congregation in the Borough of Reading." The Legislature was then holding its sessions in Philadelphia. The charter is signed by Thomas Mifflin, Speaker, and Samuel Bryan, Clerk of the General Assembly. The charter provides that the officers shall be three trustees, six elders and six deacons. Their term of service was three years. This number of officers has ever since been continued. The officers at the time of incorporation were as follows: Trustees, Daniel Hiester, Daniel Levan and Joseph Hiester; elders, John Hartman, Kraft Heiner, Jacob Yeager, George Riehm, Daniel Zacharias and Philip Miller; deacons, Peter Nagel, John Snell, George Yeager, Daniel Rose, Conrad Fasig and Peter Feather, jr. The charter is recorded in the beginning of the minute book commenced in 1842.

In the early part of Rev. Philip Pauli's pastorate, in 1794, the consistory made an appeal to the members for subscriptions to pay the debt resting upon the congregation. How this debt arose is a question which is difficult to answer. There are two contradictory statements on this point on record. In the report of settlement of Nov. 25, 1775, occurs this statement in reference to the alms:

“With this money the whole of the debt on our church has been paid.” This must be considered reliable, because it is official, the statement being signed by the pastor, Rev. J. W. Boos, and nine members of the consistory. On the other hand, in the appeal of 1814 the statement is made that the debt came from the erection of the stone church in 1761. How are these two statements to be reconciled? We believe this to be the way. The appeal states that at first only the bare walls of the church were erected. From this statement we infer that the church remained in this unfinished condition until after the payment of the debt in 1775. After that time the church was completed and a new debt incurred, because, as has often been stated, the church was finely finished, having much fine wood carving. The members were urged to contribute liberally. Reference is made to the increase of the membership, and the peace and good-will prevailing, which should serve as an incentive to liberality. Payment was to have been made in three yearly installments: Nov. 1, 1794, Nov. 1, 1795, and Nov. 1, 1796. The appeal is of course written in German, and it closes with the following verse:

Die fröhlich geben werden
Erfahren, selbst auf Erden,
Wie werth sie, Gott, dir sind;
Weit mehr noch in dem Lohn,
Den einst vor deinem Thron
Ihr menschenfreundlich Herz gewinnt.

The subscriptions were made according to pounds, shillings and pence, the English money system then still prevailing here. But there were two standards of value

—English and Pennsylvania. This must be kept in mind in calculating the amounts of the subscriptions. In connection with the Coetal minutes of 1755 this explanation is given: "A Pennsylvania pound was half of the English pound sterling. The latter being at present \$4.84, the former ought to have been \$2.42, but in reality it was always more. Three pounds may be regarded as equivalent to eight dollars."

Some of the subscriptions were made in German, others in English. The largest subscription was that of £50 by Jacob Winey. Next in amount came that of £30 by Joseph Hiester. The subscriptions varied greatly. Many gave less than one pound. We herewith insert some of the leading names on the list: Joseph Hiester, Peter Nagel, Philip Kramer, Jacob Winey, Philip Zieber, Daniel Rose, J. G. Bower, John Kantner, George Eckert, Simon Madeira, Samuel Feather, B. Feather, jr., Kraft Heiner, Wm. Bell, Philip Miller, Wm. Coleman, Conrad Fasig, Daniel Hiester, Nicholas Dick, Mich. Madeira, Mich. Miller, John Trenkel, Tobias Holl, Nicholas Lott, Wilhelm Boos, Nich. Diehl, Jacob Dueck, Peter Müller, Henry Rieser, Jacob Weitzel, Fred. Mörs, John Guthart, Benj. Leinbach, Dan. Zacharias, jr., Dan. Zacharias, John Van Reed, Abr. Rieser, Andrew Fichthorn, Geo. Bower, Fred. Weitzel, David Rhein, John Snell, Mich. Bright, Nicholas Lotz, John Keim, Henry Hahn, jr., John Cunius.

This subscription list presents a great variety of handwriting. Many of the names are in German. Nearly all of these subscriptions were paid in full. It appears that the money realized from this subscription was insufficient

to pay the church debt. The balance was carried until 1814. The probability is that there were other debts besides that resting on the church. During and after the Revolution there was a depression in business, and the result was debts of many kinds.

Many Reformed people took part in the funeral services in memory of Gen. George Washington, which were held on Jan. 5, 1800. (Washington died on Dec. 14, 1799.) The people of the town met at the house of Henry Boyer, and marched, while the bells were tolling, to Trinity Lutheran church, where the services were held. A bier containing a hat and a sword was carried in the procession. Rev. Mr. Lehman preached the sermon on Rev. 2: 7.

An old record bearing date of April 11, 180— (unfortunately the last figure is wanting), states that at a well attended congregational meeting it was found necessary to repair the roof and steeple of the church, and to make an addition to the gallery. The latter improvement was intended for a new organ in case sufficient money could be raised. The old organ was in need of thorough repair, which was supposed to cost half as much as a new one, and would still be only patch work. It was resolved to take up subscriptions for these purposes, payable in two installments. A committee was appointed, consisting of Peter Frölich, Daniel Rose, Jacob Dick and Johann Schnell. The first installment of the subscriptions was to be paid when the work was commenced, and the other when the work was completed. This subscription list is a long one, and the subscriptions are liberal. Joseph Hiester gave the largest amount, 30 pounds; Daniel Rose,

18 pounds, 15 shillings; Peter Nagel, 9 pounds, and the other members various sums down to a few shillings. Nearly all the names are written in German.

The old book contains several lists of subscriptions to the pastors' salaries. In several instances no date is given. One list is that for the salary of Rev. Philip Pauli from May 1, 1801, to May 1, 1802. The statement is made that Mr. Pauli had been serving the congregation during eight years, and was willing to continue, but that the people had to provide for his support. The consistory was unable to make up his full salary for the previous year, and the people were requested to increase their subscriptions if they desired to retain Mr. Pauli and maintain public worship. The responses appear to have been liberal. There are a number of subscriptions of more than one pound. The largest amount was given by Joseph Hiester—six pounds, or over \$15. The average appears to be far above the average contributions in many country congregations at the present day.

One of the dark spots in the long history of the First church is the record of a lottery, which was held in 1806 for the benefit of the congregation and the school. The drawing took place on July 1. Nicholas Dick's name appeared on the tickets as commissioner. But we must remember that church lotteries were nothing unusual in those days. Then as now people did certain things, because others did them. Custom then as now exerted its influence, and no doubt the saying, "The end justifies the means," had much to do with justifying the lottery. The congregation was in debt, and this method was employed to raise money. We have no means of knowing how

much was realized in this way, but it is certain that the debt was not fully paid until 1814.

In 1814 another effort was made to raise by subscription the money needed to pay the balance of the church debt. The subscriptions of 1794 were not sufficient to pay the debt which had been incurred by the completion of the stone church of 1761. An appeal was issued to the members, in which the existing facts were recited, and the people urged to remove the stain (the debt) which had rested upon the congregation during fifty years. John Hiester, John Collier, John Miller and Daniel Graeff were appointed a committee to solicit subscriptions. At the same time the appeal insinuated that the debt was largely the result of mismanagement of former consistories. The appeal was translated into English and issued in both languages. (This fact shows that already at that time there were some members who preferred the English language, although there was no English preaching until 1842.) The German form bears no date, but the English translation bears the date of Dec. 14, 1814. The date of the year is evidently an error, and should be 1813, because a number of consistorial meetings were held in 1814 and action taken on the matter of the subscriptions.

The above insinuation of mismanagement was apparently well founded, for at the congregational meeting on Jan. 3, 1814, it was resolved to appoint "a committee of oversight" (*Wachsamkeit*) of four persons from the congregation, whose duty and right it was to attend every meeting of the consistory, and to vote upon all payments of money and proposed improvements of the church property. On the thirtieth day of the same month this resolution

was read from the pulpit and confirmed by the people present. The following gentlemen were by a vote of the people appointed as members of this committee of oversight : Nicholas Scherer, Peter Aurand, John Boos and Daniel Rhein.—We have a somewhat similar case in the history of the congregation during some years previous to 1863, when a floating debt of nearly \$3000 had been accumulated, which was fully paid in 1864.

From the beginning of the congregation the current expense accounts were kept according to the English money system of pounds, shillings and pence until the close of the year 1817, when the system of dollars and cents was adopted. However the subscriptions for the payment of the church debt in 1814 were made in dollars and cents.

The effort in 1814 for the payment of the church debt was apparently successful. As stated in the appeal, a committee of four persons was appointed to secure the necessary subscriptions. This committee reported on May 27, 1814, to an adjourned meeting of the consistory, the first meeting of this kind recorded. John Hiester collected \$652.50, John Miller \$93.75, Jacob Scherer \$68.50 and Daniel Kerper \$18.75, total \$833.50. (It appears that John Coller and Daniel Graeff, original members of the committee, did not serve, and Jacob Scherer and Daniel Kerper were appointed in their stead.) Mr. Hiester collected over three-fourths of the whole amount. The amount secured was evidently sufficient to pay all debts. This may be deduced from three facts : At this meeting a number of bonds were reported as having been paid in full ; a notice was read four times from the pulpit request-

ing all persons having claims against the congregation to present them for payment ; on March 21, 1815, the consistory directed that the balance in the treasury should be invested.

On Oct. 10, 1813, John Follweiler donated \$10 to the congregation "for the sermon at the funeral of his son."

In 1814 a considerable sum was collected by subscription for the purchase of a communion service. The subscriptions ranged from four dollars given by Joseph Hiester, who always contributed liberally, to 12½ cents.

It is a singular fact that during the long history of the First Reformed church of Reading only one of her pastors was buried in her graveyard—Rev. Philip Pauli. He was pastor from 1793 to 1815, and died on Jan. 27, 1815, in his 73d year.

On Jan. 20, 1820, the consistory resolved to secure a new bier for children and to have the one for adults repaired. With the removal of the graveyard the bier has gone out of use. In every country church this article may still be found, usually in the steeple.

On March 6, 1824, it was resolved that at the communion services the old people should sit together in the lower part of the church, and the consistory was to secure seats for them.

Reading being a central place, the Coetus and the Synod frequently held their annual sessions in the First church. The Coetus was organized in Philadelphia by Rev. Michael Schlatter in 1747. We herewith give the dates of its meetings in Reading and the names of the presiding officers :

1766—Rev. William Otterbein.

1771—Rev. F. L. Henop.

1777—Rev. John H. Helffrich.

1782—Rev. C. D. Weyberg.

1785—Rev. Abraham Blumer.

1788—Rev. A. C. Helffenstein.

In 1793 the Coetus was changed to a Synod. Following are the dates of its meetings in Reading and the names of its presidents :

1794—Rev. Casper Wack.

1799—Rev. Daniel Wagner.

1804—Rev. J. Rahausen.

1811—Rev. F. L. Herman.

1821—Rev. L. F. Hinsch.

1841—Rev. T. L. Hoffeditz.

1856—Rev. S. Helffenstein.

1876—Rev. John Beck, D. D.

1883—Rev. T. C. Porter, D. D.

1890—Rev. T. O. Stem.

1898—Rev. D. W. Gerhard.

Peter Nagel, jr., son of Capt. Peter Nagel of Revolutionary fame, was a man of superior musical talent, and served as organist of the Reformed church during his early manhood. He served as burgess of Reading from 1825 to 1831, 1832, 1833 and 1837 to 1839—ten years. During his incumbency Gen. Lafayette, the Frenchman who had rendered valuable aid to the Americans during the Revolution, visited the United States in 1824, and was received with the greatest joy by the people. He arrived at New York on August 16. The news of his arrival reached Reading the next day and awakened great joy among the people. The church bells were rung and cannon were heard nearly all day. In the evening the

town was thoroughly illuminated, and a torch-light parade was held, with Daniel Rose, a prominent Reformed man, as marshal. Afterward a number of citizens of Reading went to Philadelphia on a packet boat on the Schuylkill canal and took part in honoring Lafayette there. The general subsequently sent a letter of thanks to Burgess Nagel. Squire Nagel was a corpulent man, over six feet in height, and weighing about 325 pounds. He died on May 1, 1846, aged 63 years, 11 months and 21 days, and was buried by Pastor Bucher.

On Oct. 25, 1844, Dr. Philip Schaff was installed as Professor of Church History and Biblical Literature in the seminary at Mercersburg, Pa. The service was held in the First church at Reading, and was conducted by a committee appointed for this purpose by the synod, consisting of Revs. Jacob C. Becker, D. D., Theodore L. Hoffeditz, D. D., and Benjamin S. Schneck, D. D. Dr. Schaff delivered an inaugural address, which was entitled "Principles of Protestantism." It was later charged that the address contained Romanizing tendencies, and the matter was brought to the attention of the synod of York in 1845. The synod made an investigation, and Dr. Schaff was vindicated by the synod by a vote of 40 to 3.

After serving for some years as professor in the Reformed seminary, Dr. Schaff accepted a call to the Presbyterian Church. In 1893, during the sessions of the General Synod in St. Paul's Reformed church in Reading, Dr. Schaff delivered a farewell address to the Reformed Church. It was an interesting coincidence that he delivered both addresses on practically the same ground.

The statement of 1781 mentions Congress money, state money and specie. This indicates the unsatisfactory condition of the financial system of the time.

In the auditor's report of Feb. 5, 1864, the treasurer is allowed a credit of \$11.55 for "notes of broken banks and counterfeit coins." This reminds us of two things—the unreliability of bank notes in those days and the wicked persons who dropped counterfeit money into the collection baskets. This class of people is usually considered as being about the meanest in the community. On other occasions the treasurer was allowed credit for counterfeit money received.

There is frequent and just complaint of the small attendance at congregational meetings. Usually only a small proportion of the members attend such meetings. The work is committed to a few persons. The large majority prefer to remain away, reserving the right to criticise the action of those who attend. But it has always been thus. In 1853 the annual congregational meeting was attended by just one dozen persons.

Dr. J. C. Bucher noted the fees received in connection with the record of marriages. It is interesting to see how greatly these fees varied. The lowest one recorded is 16 cents, and the highest \$5. This latter sum occurs four times in the total number of 108 marriages during Dr. Bucher's pastorate from 1842 to 1848. The following fees are recorded among others: 50 cents, 75 cents, 87½ cents, \$1.37½, \$1.87½, \$1.90, \$2.87½, etc. The most frequent fees were one and two dollars.

As our readers will remember, the word German was carried along in the title of the Reformed Church until

the year 1869. How appropriate was the dropping of the word may be seen from the following case. In 1848 the consistory of the First church of Reading adopted a resolution declaring the desirability of "organizing a second German Reformed church, to have its worship altogether in the English language." This sounds like a contradiction—a German church for exclusively English worship.

It was from an early date customary to give free entertainment to the delegates at the meetings of the synod and the classis. On April 20, 1840, a committee was appointed to secure entertainment for the members of Lebanon Classis, which met on June 1. On February 1, 1842, George Gernant was paid \$9.00 "for boarding delegates to synod (classis) and their horses." On Sept. 5, 1842, Mary Levan was paid \$8.50 "for boarding ministers and deputies at the synod."

As stated on page 136, the celebration of the three-hundredth anniversary of the adoption of the Heidelberg Catechism was brought to a close by a general convention in the First church in Reading from May 21 to 25, 1864. The church was beautifully decorated for the occasion. The convention met on Saturday evening, when Dr. Daniel Zacharias, of Frederick, Md., preached the opening sermon. On Sunday morning Dr. Philip Schaff preached a German sermon, after which the communion was celebrated. In the afternoon a union Sunday school service was held with about 1000 scholars present. There were then three Reformed schools in the city—First, Second and the recently organized St. John's. Dr. E. V. Gerhart presided over the convention.—On Thursday morn-

ing Dr. Henry Harbaugh was inaugurated professor of Practical and Didactical Theology in the Theological Seminary at Mercersburg. He delivered an inaugural address which was two hours in length.—At this convention it was first proposed to drop the word “German” from the title of the Church.

During the fall of 1903 the steeple of the church was repaired and painted at an expense of \$250. The work was done by Mr. Sutherland, who is known as the “Human Fly” on account of the unique way in which he performs his work. He painted several church steeples in Reading. He requires no scaffolding, but simply walks up and down the steeples. He does this by means of suction shoes and gloves. His work is apparently very hazardous. Whilst at work on the steeple of the First church he was watched by many people.

The pastorate of Dr. Mosser was the longest in the history of the First church—a little over thirty years, viz., from June, 1873, to September, 1903. The next longest was that of Rev. William Pauli—about twenty-seven years. Rev. Philip Pauli was pastor about twenty-two years.

Here as elsewhere Alexander the coppersmith has always been putting in his work. During many years the church collections consisted almost exclusively of cents and half cents. A hundred years ago pennies were far more in place in the collection basket than now. In those years, and long after, many half cents were in circulation. In 1834 the treasurer, Peter Nagel, paid Benneville Keim \$40.25 in cents and half cents. In 1836 Mr. Nagel paid the same gentleman \$28 in cents. The half cent appears in the treasurer’s account all the way down to 1858.

Mr. Benneville Keim, a well-known hardware dealer, furnished material for the new church of 1832, amounting to \$625.84 $\frac{1}{2}$. Singularly he made out the bill in the name of the Presbyterian congregation. Mr. Keim contributed \$50 toward the cost of the church. His bill was fully paid only in the early part of 1837.

During a long period, probably more than a hundred years, the collections in the church were taken with the "Klingelsack," which was a velvet bag attached to a long pole. Originally these bags had little bells attached to the bottom of them, whence the term "Klingelsack." Such bags are still used in some country churches. Collections were taken not only at the regular Sunday services, but also at funerals. Then as now money was an important factor in the management of the church. Some people objected to the "Klingelsack" collections at funerals, and in some instances requests were made for their omission. On Jan. 20, 1820, the consistory resolved that when requests were made that the "Klingelsack" should not be used at funerals, the mourners should be passed by in such cases. But the collection was still taken among the others.—On Sept. 14, 1822, the heirs of William Hiester were asked to pay \$5 because no collection was lifted at his funeral, and \$10 for his grave, total \$15. On March 6, 1824, it was agreed that at funerals no collections should be taken in the first two pews occupied by mourners. It would be interesting to know when the collections at funerals were finally dropped. The record appears to be silent on this subject.

During a long period two elders were annually appointed to issue orders for the digging of graves. They

usually had a list of the membership to see who was entitled to burial rights on the graveyard.

During many years the city was divided into an upper and a lower section for collecting the pastor's salary. The collecting was of course done by the deacons. One deacon was also designated from year to year to receive the "alms." This refers to the Sunday collections, which passed into the treasury and were used for current expenses.

In 1858 Rev. Benjamin Schneider, of Aintab, Turkey, visited Reading and preached in the First church. He was the first foreign missionary supported by the Reformed Church in this country, and his visit here was an unusual event. In recent years foreign missionaries frequently visited Reading, and the Reading churches at present have three laborers in the foreign field—Rev. H. K. Miller from St. Paul's church, Mrs. D. B. Schneder from St. Stephen's church, and Miss S. Emma Ziemer from the First church.

During its long history the congregation has had many organists. Some of them, whilst they answered their purpose well in their time, would hardly be competent to fill the position to-day. Organists, as well as other people, are liable to err. The late Dr. A. S. Leinbach was a man of considerable musical talent. On the occasion of a funeral the organist played the wrong tune. After one stanza had been sung, Dr. Leinbach rapped on the pulpit and said: "Die Melodie ist falsch. Gieb uns das Greenville Lied." (The tune is wrong. Give us Greenville.)

During the fall of 1897 the 150th anniversary of the organization of the Reformed Church in this country was

celebrated in various Reformed churches of Reading. The figures 1747-1897 were prominent in the decorations. The former figures represented the year of the organization of the Reformed Coetus (Synod) by Rev. Michael Schlatter. On the above occasion the pastors preached historical sermons.

During the night of Sept. 13 to 14, 1901, the people of Reading were startled by the tolling of the bells of the First church, as well as those of other churches. It did not take them long to surmise the cause. The tolling of the bells announced the death of William McKinley, President of the United States, who had been shot by an assassin on Sept. 6 at the Pan-American Exposition at Buffalo, N. Y.

The first congregation has produced a considerable number of ministers for the Reformed Church. We regret that we cannot furnish a complete list, but the following are some of them: Revs. B. S. Schneek, D. D., Peter S. Fisher, Daniel Ziegler, D. D., Henry Aurand, W. K. Zieber, D. D., J. O. Miller, D. D., John S. Ermentrout, Fred. P. Beidler, Reinhart Smith, Christian Kessler, Tobias Kessler, John M. Kessler (three brothers), J. Alvin Reber, Geo. W. Griffith, David A. Souders, E. O. Keen, Harry H. Price. The three Kessler brothers grew up in the First church, but all are dead. Mr. Harry A. Hartman is now a student in the theological seminary at Lancaster.

The statement has been made that the Reformed congregation at one time owned all the ground between Penn and Walnut, and Sixth and Seventh streets. This statement is incorrect. A careful examination shows that at

various times the congregation owned all the ground fronting on North Sixth street, between Washington and Walnut streets, from Sixth to Reed streets; also the ground upon which the county court-house stands; the northwest corner of Seventh and Penn streets, and the lot at the southwest corner of Seventh and Washington streets, which latter was the school property. The congregation never owned all of this property at one time. The lots originally contained 60 feet front and 230 feet in depth. The ground was sold at various times, and the money used for the payment of debts, and in the last instance for the erection of St. Paul's church. All of the ground became quite valuable in the course of time. For example, the ground at Sixth and Walnut streets, 100 by 230 feet, was sold in 1851 for \$2500. This ground would to-day bring at least \$25,000.

The oldest member of the First church now living is Mrs. Mary, widow of Henry Christman, residing at 500 Buttonwood street. On June 17, 1905, she celebrated her 96th birthday anniversary. She was blind nine years until she had reached ninety years, when an operation restored her eyesight, so that she could read her Bible several hours a day. At this time she is feeble in body and mind.

There are at present fourteen Reformed congregations in the city of Reading. Ten of these are less than twenty-five years old. Only three of the fourteen have received missionary aid from the Mission Boards. The others were aided by friends at home until they became self-sustaining. There is perhaps no other city in the country in which the Reformed Church has such a record of self-help.

During many years a beautiful custom prevailed in the First church. On Sunday morning a considerable number of children attended the service, whether English or German. Many of them were seated upon the projecting base of the chancel railing. Frequently the whole chancel front was occupied with happy children. Others occupied seats on the gallery, in front of the organ. They were entirely orderly, and apparently partook fully of the spirit of worship. The presence of the children was a beautiful sight. The writer well remembers the custom during the pastorate of Dr. Bausman.

On Sunday afternoon, Nov. 26, 1892, a Men's Union was organized in the First church. The lecture room was filled with men from the several Reformed congregations. The object of the organization was to bring the men of the Church into closer fellowship with each other and to train them for active church work. Monthly devotional meetings were held on Sunday afternoon in various churches, when short addresses were delivered, usually by laymen, on practical subjects connected with church work. The Union existed about a year, when it was discontinued.

On June 15, 1904, a special meeting of the Eastern Synod was held in the First church for the purpose of electing a professor of Systematic Theology in Lancaster Seminary to succeed the late Dr. E. V. Gerhart. Rev. Theo. F. Herman, of Allentown, Pa., was elected, but he afterward declined the office on August 3, 1904.

In the fall of 1904 the several societies of the congregation purchased and forwarded a set of beautiful furniture for the chapel of the Reformed mission at Yochow, China, in which Miss S. Emma Ziemer is a teacher. The

furniture consists of an altar, pulpit, reading desk, baptismal font, and three chairs. It is finished in medium golden oak, handsomely carved, and was much admired. It cost \$216.62. The freight to China amounted to \$68.

On Nov. 3, 1904, the Men's League of the First church was organized. Its object was the physical, mental, social and spiritual welfare of the young men of the congregation. At present there are about forty members, and monthly meetings are held.

The history of the First church in Reading extends over fully one hundred and fifty years. It cannot be stated when the first record of the proceedings of the consistory was commenced. The first minute book at hand was commenced with the year 1787. From that date to the present time complete minutes are at hand, which is a fortunate circumstance. The financial record dates from the year 1756. This latter book furnishes much important information about the early history of the church.

The number of officers of the congregation in the beginning cannot be stated with certainty, but there were trustees, elders and deacons. After the incorporation in 1786 there were fifteen officers—three trustees, six elders and six deacons. The account book, which commences with 1756, informs us that for some time the deacons met at stated times and made settlement of the alms. By this term must be understood the collections in the church which were used for congregational purposes. In 1769 the proceedings of the meeting of the deacons are for the first time signed by the six deacons. Subsequently and during many years the statements are signed by all the members of the consistory present. Frequently the name

of Joseph Hiester appears first. Twelve times the statements are also signed by Rev. J. W. Boos, the pastor. During many years the consistory was a self-perpetuating body, that is, it elected its own members, until Jan. 8, 1817, when the congregation elected the members of the consistory. Until 1814 annual meetings were held, but on January 3 of that year the congregation resolved that quarterly meetings should be held. This was done, but frequently there was no quorum, and no business could be transacted. During many years, down to the present time, regular meetings were held monthly. The meetings were during many years held in the school house. In 1813 all the members of the consistory are for the first time recorded. This has ever since been done at the beginning of each year. On Aug. 21, 1813, it was resolved that if a member of the consistory failed to attend a meeting, except in case of illness, he should be fined fifty cents. On Aug. 27, 1814, John Birkenbine paid fifty cents as a fine for absence. On January 20, 1820, it was made a rule that when a member of the consistory was making a motion, he should not be interrupted by another member.

The congregation has always had its trouble with members who were delinquent in the payment of their dues. On Jan. 8, 1787, the consistory declared that only those who contributed to the support of the congregation, excepting poor people, had a right to the graveyard. On March 25, 1789, a similar resolution was adopted. On Feb. 5, 1812, the delinquents were to some extent put under the "ban," as it is used in the Roman Church. Delinquents were notified to pay their dues; in case of

refusal, their names were erased, they ceased to be members, had no right to the graveyard and were deprived of the services of the pastor. On March 9, 1816, it was resolved that no one could commune unless he paid at least fifty cents per year to the church. This action was rescinded on February 1, 1817.

During a number of years annual settlements were made at the close of each year. At first the deacons alone examined the accounts, afterward the whole consistory. The receipts were called "alms." Sometimes the receipts are called "alms and pulpit money." At first the statements were signed by the deacons, subsequently by the whole consistory.

During twelve years, from 1771 to 1781, inclusive, the reports were signed by Rev. J. W. Boos, the pastor. In 1786 the report of settlement was signed by Rev. Bernhard F. Willy, the pastor, and others. In 1770 the receipts amounted to over 43 pounds. In subsequent years the amount was considerably increased. In 1771 the receipts from alms and collections amounted to 55 pounds. The expenses were small, which left a balance of 26 pounds. This balance was paid to Christian Ruth on his bond. In 1772 Mr. Ruth was paid 40 pounds. In 1773 the receipts amounted to 64 pounds; 41 pounds were paid to Mr. Ruth and 21 pounds to Mr. Rieser on their loans. In 1774 the receipts amounted to 50 pounds, and 22 pounds were paid to Mr. Rieser. In 1775 the receipts amounted to 51 pounds, and this statement was made by the consistory: "*With this money the balance of the debt on our church was fully paid.*" Thus the first debt on the stone church was paid.

In 1778 the sum of 25 pounds was paid Mr. Rieser on account of the erection of the school house in 1776.

Secretaries.—From the beginning of the congregation to the year 1842 the minutes were recorded in the German language. All of them are entered in good, legible style. It is not stated who were the earliest secretaries. During many years down to August, 1842, Mr. John Roland, the schoolmaster, served as secretary. He was an efficient officer, and his record is now very valuable.—The English record of the proceedings of the consistory was commenced in 1842. There is a great variety in penmanship. Some of the earlier English secretaries did some violence to the king's English. After the English language had been introduced, those confirmed in English and German are entered separately. In a number of instances the secretary states that "the following persons were confirmed in the English *Languish*." The same officer states repeatedly that the consistory met "*previous* to notice," instead of pursuant to notice. On one occasion he records the fact that a certain person was received as a member by letter from the "Theekend Reformed church of Philadelphia."—On one occasion the resignation of an officer was "excepted."—In 1856 a report was "laid on the table and considered."—At a congregational election the "poles" were opened.—At one place there is a list of the elders and *deacons*.

Those who have filled the position of secretary of the consistory during long periods since 1842 were Henry Ermentrout, H. C. Ritter, David Neff, W. R. Yeich, Cyrus Rick, Joseph S. Hoyer, Levi R. Snyder, A. S. Hartman, S. R. Barnet, H. H. Shomo and Charles K. Snell.

Mr. Levi R. Snyder, who was confirmed by Rev. William Pauli at Sinking Spring in 1853, served from Jan. 1, 1879, to Jan. 1, 1890, a period of eleven years. Mr. Snell has been serving since Jan. 1, 1898, to the present time. He is an excellent penman and a painstaking officer, and his minutes are the most legible of all on record. Mr. Snell is a great-grandson of Col. Nicholas Lotz, an officer of the Revolution mentioned in this volume, who was a member of the First Reformed church.

Treasurers.—During the early part of her history the congregation does not appear to have had a treasurer. The deacons collected the money and made settlement at stated times. On Jan. 8, 1787, the consistory resolved to elect a “cashier,” and Mr. Jacob Winey was chosen to the position. All moneys had to be paid to him, including that for the debt on the parsonage, and he was directed to pay out no money except upon orders. He appears to have served until 1796, when John Hartman filled the position. In 1798 John Walter was treasurer, and he apparently continued such until 1808, when Nicholas Lott appears in the record as the treasurer. He is repeatedly called “paymaster.” Mr. Lott served as treasurer during a long period, until 1834. He was a prominent and active member of the congregation, and was long an office-bearer.—Peter Nagel, esq., was elected treasurer in May, 1834. On May 8, 1837, the consistory resolved that Mr. Nagel should hold his office for life. But he continued in office only until April, 1839, when Mr. Cunnius was elected. The probability is that Mr. Nagel resigned on account of physical disability. He was a son of Capt. Peter Nagel, of Revolutionary fame referred to in chap-

ter on "Revolution."—On April 27, 1839, John Y. Cunnus was elected treasurer. He was a prominent man in the community and served as county commissioner from 1835 to 1838. During the latter year the erection of the present large court house in our city was commenced, and the name of Mr. Cunnus appears first on the large tablet in the front of the building, containing the names of the commissioners, architect, etc. (Another county commissioner was Michael Reifsnyder, a member of the Reformed consistory at the time.) Mr. Cunnus continued in office until Sept. 17, 1840, when John Schroeter was elected. Mr. Cunnus was again elected on Jan. 14, 1843, and served until the close of 1849. — William Ermentrout filled the office from 1850 to 1854.—Augustus W. Nagel, a son of the above Peter Nagel, jr., and a grandson of Capt. Peter Nagel, served from May, 1854, to January, 1864.—He was succeeded by Judge Daniel Young, who served from Jan. 18, 1864, to the end of 1872, when he withdrew and united with St. Paul's congregation. He had taken a warm interest in the erection of the new church and often expressed the hope that he might live to see it completed. He was one of the first persons buried from the chapel of the new church.—A. J. Fisher served as treasurer from the beginning of 1873 until the close of 1877.—William High was treasurer during 1878 and 1879; Richard S. Dunkle, 1884–1887; Jesse M. Sprecher, 1888; William H. Schearrer, 1889; Daniel F. Dietrich, 1890–1892. R. Monroe Hoffman has filled the office from the beginning of 1893 to the present time.

Sextons.—During many years the sexton of the church was called the "gravedigger." This was his title from the

beginning of the congregation down to 1855. Likely the reason for this is the fact that for a long time his principal work was the digging of graves. He had also to take care of the church, but this did not require much time until the erection of the present building in 1832. Sometimes the gravedigger overcharged people, which led the consistory to regulate the charges to be made for digging graves.—The first reference to this official is on Feb. 21, 1798, when gravedigger Funck was discharged because he had overcharged people and seldom pumped the bellows at the organ. Philip Ulrich was elected in his place. He was allowed to charge only \$1.00 for digging a large grave, and fifty cents for a small one. On March 9, 1816, the rates were raised to \$2.00 and \$1.50 respectively.—In May, 1814, John Geily was elected gravedigger, at a salary of \$14 per year. He had to keep the church clean, attend the fires and pump the organ bellows. His salary appears very small to us in these later days, but we must remember that a dollar went as far then as three dollars go now. Besides, we must remember that his support came principally from gravedigging. He also had the use of the unoccupied part of the graveyard. Wages were low in those days. (The father of the writer, who was born in 1810, worked many days in hay and harvest fields for 37½ cents per day.) We assume that the gravedigger also had the use of a dwelling free all along. In 1843 Mr. Lott was given \$20 per year and “the use of the one-half of the house of the congregation which he then occupied.” Mr. Geily served until the spring of 1830, or about sixteen years. On February 13, 1830, the consistory resolved that he should serve until

October 1 of that year, "but he must not charge more for graves than the stipulated price—\$1.50 for a single grave, \$2.00 for a double grave, \$1.00 for a child under ten years, and \$1.50 for a child over ten years. Should he fail to perform his duty, the consistory may dismiss him at any time." But he served only until May 1.—On May 1, 1830, Jacob Dieter was appointed gravedigger, with a salary of \$14 per year. The rates for digging graves were renewed as above. On May 16, 1838, the gravedigger's salary was increased to \$22. His work had been increased by the new and larger church. He had to attend to two stoves and a number of lights when evening services were held, and keep the church clean. Mr. Dieter served nine years, from 1830 to 1839.—On April 27, 1839, Henry Schwartz was appointed gravedigger at the former salary. The rates for digging graves were continued. Mr. S. served only two years.—On May 15, 1841, Jacob Dieter, the former official, was again appointed gravedigger at the previous salary, but he was allowed \$3.00 per year extra for attending the new Sunday school room.—On May 2, 1842, Mr. Dieter resigned, and Jacob Lott was appointed in his place. The salary was increased to \$25 per year, and the former rates for digging graves continued. In addition to the former duties the sexton was required to put the coal into the cellar and to heat the church for funerals. Mr. L. must have been a man of improper habits, for at his appointment the consistory informed him that he "must keep sober." On Feb. 1, 1844, he was re-elected upon the condition that "if he be caught in a state of intoxication, or using ardent spirits on the graveyard or in the church, he shall imme-

diately forfeit his station." A committee was appointed to inform him of this action and to admonish him. The admonition produced good results. In 1845 Mr. Lott had opposition, but he was re-elected, and his salary was increased to \$40 per year. It was made his duty "to dust the pulpit and pews in the church and lecture room after each sweeping." On this occasion the sexton was once more put upon his good behavior under penalty of immediate discharge. Mr. Lott continued to serve until the spring of 1855. The technical term of gravedigger (*Todtengräber*) was at this time discontinued, and afterward this officer was known as the sexton.—On May 7, 1855, Mr. John Geily was again elected sexton. For his services he received \$60 per year and the grass on the graveyard. Among his duties were the ringing of the bells, pumping the organ bellows, attending the stoves, etc. Mr. Michael Reifsnnyder, who had been serving as assistant sexton, was continued in this position at \$50 per year. He was required to light the "gass" and clean the church. Mr. Geily died on Jan. 17, 1863, aged 66 years, 2 months and 29 days.—The next sexton was Henry Schaeffer, who served about two years, until the close of the year 1864.—Samuel Steele was elected to succeed Mr. Schaeffer, with a salary of \$200 per year. Mr. Steele resigned on April 1, 1868.—On April 11, 1868, Mr. Gideon Knabb was elected sexton and filled the position until St. Paul's church had been erected, when he resigned and was elected sexton of the latter church.—The next official was Samuel Zerr, who served until the beginning of 1893, when Mr. Amos Boone was elected, and continues in the position at the present time.

Parsonage. — During a long time the congregation owned a parsonage, but we have been unable to ascertain its location or what disposition was made of it. There are a number of statements in the minutes of the consistory which clearly prove the existence of a parsonage. On Jan. 8, 1787, during the pastorate of Rev. J. W. Ingold, the consistory elected Jacob Winey as treasurer, and in defining his duties it was directed that "all monies contributed for the remaining debt on the congregation's parsonage shall be paid to him." The record states that on May 11, 1793, nine shillings was received for rent of the parsonage. This was while the congregation was without a pastor, and clearly indicates a parsonage. On July 28, 1818, the consistory resolved "to erect a new brick stable near the parsonage." It was to be erected "on the corner of the alley," but what alley? The members of the consistory agreed to meet on the ground on August 8, 1818, at 7 a. m., to demolish the old stable. The new stable cost \$287.73. Some of the receipts for work done at the new stable contain singular statements. Among some of the people the Reformed were known as Presbyterians. George Sider rendered a bill "for two days' work at the Presbyterian stable." What became of the property is as much a mystery as its location. The most diligent search in the County Recorder's office furnished no information. In former times many deeds were not recorded, and likely the mystery is due to this fact. We assume that the parsonage was sold in the early part of the nineteenth century, because Rev. William Pauli resided in his own house, and all the subsequent pastors resided in rented houses until 1875, when the present parsonage adjoining

the church was erected. There is no evidence of any house ever having stood on the church ground.

Bequests — In 1779 the congregation received its first recorded bequest. This was 25 pounds from Paul Körper. The name Körper frequently occurs in the early history. The second baptism recorded in the first church book was that of a son of Julius Körper.

On November 23, 1780, the congregation received fifty pounds from the will of Frantz Wenrich for the benefit of the school house.

On July 9, 1803, the congregation received 75 pounds, 7 shillings and 9 pence as a bequest from Melchior Meyer. The interest from this money was to be used for the schooling of poor children. The record shows frequently that the schoolmaster was paid various sums from this source for instructing poor children. He was paid \$4.00 per year for each child of this class.

In 1828 Catherine Ruth bequeathed the sum of \$133.-33 to the congregation. The record states that in 1813 this lady presented the church with a new chandelier for which she had paid \$80.

What became of the above several bequests cannot be stated. Presumably they were used for the expenses of the congregation.

In 1891 the congregation received a legacy of \$300 from Mrs. Catherine Laucks, a well-known member. This legacy was used as a nucleus for an endowment. The sum of \$200 was later added to it from the treasury of the congregation, making it \$500. This sum is now invested, and only the interest used for current expenses.

In 1905 Mr. Moses Graeff in his will gave the congregation the sum of \$200.

SECTION II.

SECOND REFORMED CHURCH.

The history of the Second Reformed church is for a number of years interwoven with the history of the First church. The daughter had to pass through a long and severe struggle for existence, which the people of the present generation cannot fully appreciate. The struggle was not only long, but very severe. The little flock labored faithfully and heroically. Their experience reflects the greatest credit upon them for fidelity to purpose and for their spirit of sacrifice. Such devotion is not often equalled, and seldom excelled.

The primary motive for the organization of the Second church was the desire for an English congregation. (It was not the large size of the First congregation, as the membership in 1848, the year of the organization of the Second church, was only 425.) Until 1842 the German language had been used exclusively, with the result that a considerable number of the best families left the then only Reformed church and united with other denominations. The loss from this source was considerable.

At the close of Rev. William Pauli's pastorate of the First church the consistory called an election for February 5, 1842, to elect a successor who could preach in both languages, and who was to conduct two services each Sunday, one in each language. Dr. J. C. Bucher was called, and he at once commenced English services. This was

considered an innovation, and there was considerable opposition to it for some time. Some claimed that evening services were only a scheme to bring the young people together. There existed a strong tendency toward the English language in nearly all the churches, but many of the people clung tenaciously to the mother tongue, and they could not see why everybody should not be satisfied with the old ways. The new arrangement of services in both languages, introduced in 1842, was continued until September, 1881, when during the pastorate of Dr. H. Mosser the German language was dropped, and since then all the services have been conducted in English.

For some years after the introduction of English services matters moved along pretty smoothly. But in the course of time the tendency toward the English language increased, and the arrangement was no longer satisfactory. The German services were held in the morning, and many of the English members had either to remain at home in the morning or go to other churches. Gradually a sentiment developed for an exclusively English congregation.

On the afternoon of April 24, 1848, the initial steps for the organization of a second Reformed church were taken by the consistory of the First church. The following preamble, reciting reasons for such a step, and resolutions were adopted :

WHEREAS, by the blessing of God upon us as a church, our congregation has so increased as to be well filled up, and as it has become manifestly necessary that English preaching be had twice every Sabbath for many, now in the church, who cannot read nor understand the German language properly ; and whereas we are confident

that a wider influence can be exerted for good over the community of this city and vicinity, by our branching out, and the extension of our Church and the diffusion of the Heidelberg Catechism ; and as we feel it to be our duty to give our influence and sanction to the making of such provisions as will accommodate the spiritual wants of all our children and posterity ; therefore

Resolved, 1. That this consistory will by their influence and counsel sanction the organization of a second German Reformed church in this city, to have its worship and exercises altogether in the English language for the benefit of all who cannot be instructed and edified in the German language.

2. That our pastor have permission to organize and instal the officers of said second church as soon as said officers can be elected by the persons who desire to unite with said church.

3. That we will grant regular dismissals, on due application, to all such as prefer all English preaching and desire to go with the second church.

4. Believing that two German Reformed churches can be soon filled up in this city, and that the interests of religion require it, therefore resolved that we still continue English preaching together with the German in the First church.

5. That all those members of the second church who are and shall be in regular and good standing, and shall contribute annually, and pay their contributions according to the existing by-laws and regulations of this consistory, shall have the burial rights on our graveyard.

6. That in case our brethren, who desire a second church, shall, on consideration, prefer the following arrangement, we will, on their giving us notice, immediately make efforts to carry it out, viz :

Resolved 1. That arrangements be made as soon as possible to have our church edifice remodeled, and made to accommodate families and persons who may desire it

with pews, and to have two English sermons every Sabbath day ; one every other Sabbath morning and afternoon alternately, and one every Sabbath night.

The members who were in favor of an English congregation did not accept the latter proposition, and nothing came of it. The remodeling of the old church was delayed until 1849.

At a special meeting of the consistory on July 9, 1848, the following 25 members were regularly dismissed for the purpose of organizing the "Second German Reformed Church of Reading" : Ivins Benson, John Ermentrout, A. F. Boas, Andrew S. Rhoads, John Hartman, B. Dissler, William Ermentrout, Edward H. Zieber, George B. Snyder, Philip Derringen, Franklin Beidler, Henry A. Lantz, Charles Fisher, Mrs. Ivins Benson, Mrs. J. L. Derringen, Mrs. A. F. Boas, Mrs. Rebecca Andrews, Miss Anna L. Zieber, Elenora Leize, Cath. Helfenstein, Rebecca Lantz, Leonora Derringen, Seraphine Derringer, Mary M. Smith and Susan B. Goodhart. All these have gone to their reward.

These persons, together with five others who had not been members of the First church (names not on record), in all thirty souls, presented themselves, and Dr. Bucher proceeded to organize them as the Second Reformed church. Two elders and four deacons were elected, and Dr. Bucher installed them into office. These officers were : Elders, John Ermentrout and Ivins Benson ; deacons, Benneville Dissler, A. F. Boas, John Hartman and Andrew S. Rhoads. (It is claimed that Mrs. Allen Ritter, who died in Reading on March 8, 1905, aged 80 years, had been a charter member. Her name does not

appear among the twenty-five persons dismissed by the First church on July 9, 1848, but she may have been one of the five others mentioned above, whose names are not on record. She was a daughter of William Ermentrout, one of the charter members, and a sister of Judge Jas. N. Ermentrout.)

This was the last important official work of Dr. Bucher in Reading, for he presented his resignation as pastor of the First church on July 27, 1848. He was led to take this step by impaired health. By his withdrawal the infant Second church lost a warm friend. He realized the necessity of a second congregation, and advocated its organization. The new congregation felt the resignation of Dr. Bucher keenly. After his withdrawal from the First church a great change took place in the attitude of the consistory of the mother church. A historian says: "Very soon the consistory of the mother church began to rue the promise they had made to help their own children."

Now the child was born, and its struggle for life commenced. Thirty members was not a large number to maintain a congregation and erect a church. The infant flock naturally looked to the mother church for aid, as a daughter expects the customary "Aussteuer" upon leaving home to establish a family of her own. And the mother at first appeared to be willing to help the daughter, but the expectations of the daughter were never fully realized.

The first pastor of the new flock was Rev. Dr. Thos. C. Porter. He was then a licentiate of the Presbyterian Church. As a place of worship the old Academy on the corner of Fourth and Court streets, the site of which is now occupied by the splendid Girls' High School, was

secured. Here Rev. Dr. Porter conducted English services twice a Sunday. As the congregation was unable to pay him a sufficient salary, Dr. Porter accepted a position as teacher of Classics in a private school conducted by Mr. Post, a New Englander. Dr. Porter was required



READING ACADEMY.

to spend from four to six hours per day in drilling boys in the rudiments of Latin and Greek. Under these circumstances there was little time left the pastor beyond preparing two sermons per week. He could perform little pastoral and missionary work, which is so essential in a new congregation.

In the fall of 1848 Lebanon Classis received Dr. Porter from the Old School Presbytery of Huntingdon, and appointed a committee to instal him as pastor of the Second Reformed church of Reading. The installation took place in the First church on November 14, 1848. Rev. Joseph F. Mesich preached the sermon, and Dr. Nathan A. Keyes asked the questions. The other member of the committee was Rev. Chas. W. Schultz. The now fully equipped pastor continued the work, but the prospects were not promising. Whilst the members were among the most worthy people of the town, they were unable to erect a church.

On Jan. 8, 1849, the Second congregation asked permission to hold their services every Sunday afternoon in the First church, and the consistory granted the request, but it was stipulated that all the collections taken at the services of the Second congregation should flow into the treasury of the First church. The Second congregation, therefore, transferrsd its place of worship from the Academy to the First church.

In the spring of 1849 the professorship of Natural Sciences in Marshall College at Mercersburg was offered Dr. Porter, and upon careful consideration it was thought advisable for him to accept the position. He, therefore, resigned on May 1, 1849, and left Reading. The small infant flock was now without a pastor, and the outlook was gloomy, but the people were still hopeful.

Dr. Porter was born in Huntingdon county, Pa., on Jan. 22, 1822. He was a graduate of Lafayette College of the class of 1840, and of Princeton Seminary. He served a mission field in Georgia, when he was called to

Reading. After laboring here about one year he filled a professorship in Marshall College, and afterward in Franklin and Marshall College until 1866. At this time he accepted the professorship of Botany and Zoology in Lafayette College, and continued as such until 1896, when he retired. During his connection with Lafayette College he was also during seven years pastor of the First Reformed church at Easton. He died on April 27, 1901. He was a first-class teacher and widely known.

The record of the Second church states that when that flock was organized, it was understood that in case it was found that the movement for a second congregation was premature, the English members would cheerfully be received back into the mother church. During the vacancy in the pastorate the erection of a church was agitated, but both congregations considered this inadvisable at the time. Instead it was thought best for the English people to aid in repairing the First church, which was done. We infer that the Second congregation discontinued holding separate services, but they continued their organization.

In view of the aid given by the English people toward the repairs of the church which were then in progress, the consistory of the First church on Nov. 12, 1849, adopted this resolution :

Resolved, That the consistory of this church is willing to devote the proceeds of the sale of the cemetery to the building of a new church for the English portion of the congregation, and that all efforts will be made on the part of the consistory of this church to accomplish this object.

The cemetery referred to was that part of the property located at the southeast corner of Sixth and Walnut

streets, 180 feet on Sixth street by 230 feet in depth to Reed street. The property was sold for \$4500, but the Second congregation did not receive the money. (For particulars see below ; also page 125 of this volume.) The result was great embarrassment to the Second congregation at a later period, when it erected a church and the promised aid from this source was not received.

At a joint meeting of the two consistories on March 11, 1850, the consistory of the Second church proposed to call a pastor. The consistory of the First church agreed to this proposition. At a subsequent meeting, on July 11, 1850, the First consistory pledged itself and the First church to contribute \$250 toward the support of a pastor for one year. At the same time the First church consistory advised the calling of Rev. Moses Kieffer as pastor of the Second church. This advice was accepted, and Mr. Kieffer was at once called. He accepted and entered upon the work in the following month, August, 1850. He was promised \$400 per year and house rent. During the first year the First church paid \$250 additional, so that his salary was \$650 and the use of a house.

In October of 1850 a committee was appointed to select a site for the proposed church, consisting of Philip Zieber and Jacob Goodhart of the First church, and John Ermentrout and A. F. Boas of the Second church. This committee recommended the purchase of the two lots on South Sixth street, below Cherry, upon which the church was subsequently erected. Strenuous efforts were made by some to induce the consistories to purchase a cheaper site on South Sixth street, nearly opposite Kerper's tannery, above Chestnut street. A resolution was adopted to

purchase the latter property, but later rescinded. The committee, together with the trustees, were then instructed to purchase the first-named site, which was done. The property consisted of two lots. One, 30 by 230 feet, was purchased from Mr. John H. Nagel for \$2100, and the other, 30 by 230 feet, was purchased from Rev. William Pauli for \$2300, total \$4400. There were two dwellings on the former lot, and three on the latter. However some difficulties arose, and the consistory of the First church refused to take the properties. The owners claimed damages, and Mr. Nagel was paid \$125 and Mr. Pauli \$135. Meanwhile the committee of the Second church in an effort to secure a site also had to pay a forfeit of \$100, so that in these transactions \$360 was lost.

Subsequently the Second congregation alone undertook to purchase the property in question. On April 21, 1851, the consistory was informed that Rev. Mr. Pauli would sell his property for \$2300, and that Mr. Nagel would sell his property for \$2200. The consistory purchased the two properties at these figures, \$4500. Mr. Pauli was paid \$200 and Mr. Nagel \$700 on account, and mortgages were given for the balance. In the early part of June the two small houses fronting on Sixth street were demolished and a new dwelling erected on Plum street, for which the old material was used. There were now four houses in the rear on the property, fronting on Plum street. The income from these houses was a great help to the congregation. Three of them rented at \$50 per year, and the fourth, a frame building, at \$48 per year—a total of \$198 per year. A debt of \$3600 rested upon the property, and the income from the houses was used to pay the interest.

On May 11, 1851, Rev. Moses Kieffer was unanimously elected pastor by the Second congregation. This sounds strangely. He had been laboring here since August of 1850, but by appointment of the two consistories, and the First church paid a portion of his salary. In the call now given him he was promised a salary of \$400 per year. He accepted the call, which was confirmed by Lebanon Classis. That body appointed a committee to instal him. The congregation paid \$7.50 for horse hire, etc., in connection with the installation, which took place in the First church. That was before the building of the Lebanon Valley railroad.

Steps were now taken for the erection of the church. This was an absolute necessity for the prosperity of the congregation. A considerable sum of money was subscribed. This sum and the expected proceeds from the sale of the cemetery ground of the First church, which was estimated at \$4500, justified the step. On June 9, 1851, Rev. M. Kieffer, John Ermentrout and Philip Zieber, a committee previously appointed for the purpose, reported that a church, 50 by 80 feet, of the style as contemplated, would cost \$7000. Without completing the audience chamber the cost would be \$5000. On July 21 Mr. J. V. Craig's plan for the church was adopted, and estimates were invited. On July 29 three offers for the erection of the church were made: Mr. Craig, \$8250; Mr. Wells, \$7206.75; Mr. Seip, \$6000. The whole matter of erecting the church was given into the hands of the above building committee—Rev. M. Kieffer, John Ermentrout and Philip Zieber.

A start had now been made, but it was also the beginning of a long series of troubles, which caused the people

concerned great anxiety and many sleepless nights. The committee entrusted the erection of the church to Mr. Wells. The corner-stone was laid on Sunday, Sept. 14, 1851. It was soon found that the contractor was untrustworthy, and other mechanics had to be employed, to the disadvantage of the congregation. The work of the erection occupied about a year and a half.

While the church was being erected the congregation passed through a severe trial. The expected \$4500 from the First church were not received. On April 30, 1851, the First church sold a part of the cemetery property to James L. Dunn for \$2500, but when a request was made for the money, the people of the Second church were met with the statement that the charter did not allow money being given to other churches, and that the action of the First congregation on Sept. 10, 1850, had been illegal. (This action was a resolution to sell the cemetery and devote the proceeds to the erection of the Second church.) In May of 1852 the Second church asked the First church to sell the unused portion of the graveyard to the Second church, which offered to give a mortgage upon its house of worship, but the proposition was declined on the ground that the charter was in the way. The other part of the cemetery was sold in 1854 for \$2000, but none of the money was ever paid to the Second church. The result was great financial embarrassment for the Second congregation. The main source of revenue had failed. What was to be done? The outlook was anything but promising and hopeful.

The pastor and some of the members of the Second church appealed not only to the consistory, but also to the



REV. T.C. PORTER D.D.



REV. M. KIEFFER D.D.



REV. R.W. MILLER D.D.

REV. S.R. BRIDENBAUGH D.D.



REV. C.F. MCCAULEY D.D.



PASTORS OF SECOND CHURCH.

pastor of the First church to redeem the promise of aid made by the latter body. The consistory of the First church sought to relieve its pastor by the adoption of a resolution requesting the pastor and members of the Second church not to annoy the pastor of the First church by appeals for aid. If any one had any communication to make, he was requested to address the consistory. In May of 1852 the Second congregation made an effort to borrow \$2500 from the First church for a long term on first mortgage on its church, but failed. Every avenue from which assistance could be expected now appeared to be closed, and the congregation reached the conclusion that it would be useless to continue the struggle longer. In July following (1852) the Second congregation felt that it would be impossible for them to meet their indebtedness, which at that time amounted to over \$7000 on lot and church, and therefore once more appealed to the First church for relief. The Second consistory made out a full and plain statement of the condition of the congregation and laid it before the First church. At the same time they offered to turn all their property with its debt over to the First church, to be disposed of as the latter body might think best, upon the sole condition that the members of the Second church be received back into the bosom of the mother church. Among the arguments used in support of the proposition was the suggestion that the debt would not be a burden upon the united congregation, and that the plan would allay all existing prejudices. The debt of the Second congregation amounted to \$7138.50, and its property, consisting of the church and four small houses, was valued at \$16,500. The proposition was laid

before the First church at a congregational meeting on August 1, 1852, and rejected by a vote of 60 to 17.

The condition of things was now more discouraging than ever before, but the little flock still held together firmly. At this juncture a tempting offer of relief came from an unexpected source. Ex-governor Vroom, of New Jersey, and Rev. Dr. Marcellus offered to pay the debt and \$600 a year toward the support of the pastor upon the condition that the congregation transfer its membership to the Reformed Dutch Church. It has been represented at times that this generous offer was made for the purpose of proselyting, but such appears not to have been the case. Although in dire need of aid, the proposition, which would have brought full financial relief, was declined. This shows the fidelity of the people to the Church of their fathers.

Meanwhile Dr. Kieffer made another vigorous effort to secure subscriptions for the new church, and succeeded in raising a considerable sum. Some of the members of the First church realized the injustice of the promise of their church not being carried out, and made generous individual subscriptions, and some aid was also secured from other persons in the community.

On Sunday, February 6, 1853, the church was so far completed that it was opened for worship and "consecrated for divine service amid many anxious hopes and fears." We regret that no particulars of the services on this occasion are at hand. The church was a two-story building. In the basement were two Sunday school rooms, one for the senior, the other for the junior department. The audience room on the second floor was not

yet finished. The front was also unfinished. According to the report of the building committee, Feb. 26, 1854, the cost of the church was \$9649.29. The lots had cost \$4500. The sum of \$7194.39 had been raised from subscriptions and collections. \$900 had been paid on the lots and \$585 had been paid for removing an old building, paving, etc. The debt at this time appears to have been \$4454.90. The amount which had been expected from the First church- would have fully covered this. The congregation now had its own church, but the prospects were again nearly as dark as ever. There was a large debt, but no money to meet it. Immediately after the dedication of the church it was realized that something must be done to secure money to meet pressing claims. On March 9, 1853, the congregation authorized the consistory to issue certificates of stock to the amount of \$4000. The obligations were to mature at dates varying from April 1, 1854, to April 1, 1861, aggregating with interest, when due, the sum of \$5080. Too much praise cannot be given Dr. Kieffer and his small flock for their efforts and self-denial to meet the obligations as they matured during the following two years. They were laboring under the greatest disadvantages. The congregation had little credit in the community. Indeed the general impression prevailed that the church would have to be sold for debt. The regular income was small. During the year 1854 the income from pew rents amounted to only \$234.75. In July, 1853, two loans of \$500 were secured from two persons, which afforded temporary relief.

When the church was erected, the front was left in an unfinished condition. On Sept. 11, 1854, it was resolved

to finish the front and to erect a fence in front of the church. The city was divided into districts, and the efforts to secure subscriptions continued.

In August of 1855 the congregation reached another crisis through the resignation of Rev. Dr. Moses Kieffer, the pastor. The Synod of Ohio had elected him to a professorship in the Theological Seminary at Tiffin, Ohio, and he felt it his duty to accept this call. He resigned as pastor of the Second church on August 7, 1855, and the consistory reluctantly accepted his resignation, which took effect October 1, 1855. Resolutions were adopted referring to the faithful and unselfish work of Dr. Kieffer in Reading during five years and two months. The earnest prayers and good wishes of many pious hearts followed him as he left Reading for his new field of labor.

Moses Kieffer was born on May 5, 1814, in Franklin county, Pa., as the son of Christian Kieffer. He belonged to an honorable family. His ancestors came to this country about 1730 from Zweibrücken, Germany. At the age of seventeen he went to York, Pa., and commenced his studies for the ministry in the Reformed school there under Prof. F. A. Rauch. He went with the school to Mercersburg in 1835, and became a member of the Junior class of Marshall College in 1836, and graduated in 1838. All the six members of this class are dead. Among them were Dr. E. V. Gerhart and Dr. Geo. W. Williard. Mr. Kieffer spent some time in the Theological Seminary, and was examined and licensed by the Eastern Synod in October, 1839. Soon after he was ordained by the then Susquehanna Classis and settled as pastor of the Water Street charge in Huntingdon county. In 1843 he went to Ha-

gerstown, Md., where he labored seven years as pastor of Zion's church. From there he came to Reading in August, 1850. After leaving Reading in October, 1855, he spent thirteen years as teacher in the Seminary at Tiffin, and served also as President of Heidelberg College. In the year 1857 the title of D. D. was conferred upon him by Franklin and Marshall College. Subsequently he served for some time as pastor of a Presbyterian church at Sandusky, Ohio. In 1869 he removed to Chambersburg, Pa., and for some time served as supply of the Grindstone Hill charge. From 1871 to 1874 he was pastor of Greencastle charge, Pa., and afterward served the Gettysburg charge during about nine years.

In 1848 the firm of M. Kieffer & Co. was formed for the management of the publications of the Reformed Church, then located at Chambersburg. This firm continued fifteen years, until 1863. Although a member of this firm, Dr. Kieffer never took an active part in its work, but labored as pastor and professor during the whole term of its existence. In the latter part of his life, in 1887, Dr. Kieffer, when in his 73d year, went to Sioux City, Iowa, and labored there as a missionary. He laid the foundation for a congregation. But he was not allowed to continue long. He was stricken with illness. Recovering in part, he started for the East. He stopped on his way with friends at Sandusky, Ohio, where he died on Feb. 3, 1888, aged 73 years, 8 months and 29 days. He was buried at Tiffin, Ohio.

After the withdrawal of Rev. Dr. Kieffer the pastorate of the Second church was vacant during two and one-half months. The congregation extended a unanimous

call to Rev. Charles F. McCauley without having heard him. The call offered \$700 salary. At their earnest solicitation he preached for them on Sunday, Oct. 21, 1855, but in the pulpit expressed his determination not to accept a call. On the following day the consistory made an earnest appeal to him to serve them. They urged upon him the importance of the work, whilst frankly admitting that they were unable to offer him an adequate support. Mr. McCauley could not resist this appeal, and consented to accept a call from the Second church. This was a most unselfish act, which reflects the greatest credit upon him. He was pleasantly located at Middletown, Md., whilst the work in Reading involved hard work and insufficient support. He consulted not personal ease, but rather conscience as to what was duty.

Rev. Mr. McCauley entered upon his pastorate of the Second church in December, 1855, and continued in it until November 15, 1891, a period of about thirty-six years. It began with a small flock of about one hundred members, which was discouraged and burdened with debt. In 1891 Mr. McCauley closed his long pastorate with 520 members and without church debt.

As stated, at the beginning of this the third pastorate the outlook was by no means encouraging. Every member was urged to practice self-denial in order to sustain the congregation, and all did this cheerfully. Seldom did a people bring greater sacrifices for their church. In July of 1857 Pastor McCauley paid a friendly visit to his former charge at Middletown, Md. The people there gave him a friendly donation of \$330 for the church at Reading. This inspired the people here anew, so that they resolved

to make an immediate effort to pay the whole debt. How burdensome the debt was may be inferred from the fact that up to November 12, 1856, the sum of \$1098 had been paid for interest. A member of the First church now donated a claim of over \$100. But the officers had hardly commenced the work of soliciting subscriptions, when the panic of 1857 broke out, which made further efforts for the time being absolutely impossible. Every nerve had to be strained to meet current expenses.

On January 4, 1858, Rev. Mr. McCauley submitted his resignation to the consistory. He did this for two reasons. He believed that a minister speaking both languages could be more successful, and secondly he found that the salary was insufficient for the support of his family. But the consistory unanimously declined to accept the resignation, and the pastor continued in the work.

In the fall of 1859 it became clear that the Second church must fail, notwithstanding all the sacrifices made in its behalf, unless aid from the outside could be secured. With anxious hearts the people now as a last resort applied to the synod for aid. This body received their appeal, considered it and commended their cause to the liberality of the Church. The synod also requested the First church to pay the promised \$2500 to the Second church, or to assume that much of the debt, and a committee was appointed to visit the First church and urge this matter. In the following year this committee reported that it had attended to its duty, but without accomplishing anything substantial.

Circulars were sent to the pastors and consistories of many congregations, but there was only one solitary favor-

able response, which came from Rev. John C. Hensell, of Mt. Crawford, Va. The only hope now left was a personal appeal for aid. Pastor McCauley finally consented to make this appeal, although it was repulsive to his nature. On February 16, 1860, he went forth amid a snow storm on a mission, upon the success of which apparently depended the perpetuity of the Second church. The earnest prayers of his people followed him. He travelled over 4500 miles in the interest of this work, and met with success. He found many warm friends who cheered his heart with generous gifts. The result of this effort was that without any expense to the congregation he handed over to the treasurer the large sum of \$3192.95. The effect of this work upon the congregation may easily be guessed. All hearts were filled with joy and gratitude. Some of the members of the First church now also contributed the sum of \$421.32. It was now believed that after the sale of the four small houses in the rear of the church property the balance needed to pay the whole debt (\$2200) could be secured. In February of 1863 Pastor McCauley began the work of soliciting subscriptions at home. Instead of securing \$2200, he in a short time raised \$3200. In this work he was aided by Dr. J. C. Bucher, who had organized the congregation in 1848. The success of this effort enabled the congregation to retain one of the houses on Plum street, which has since then been occupied by the sexton. The whole amount secured by the several efforts, with which Dr. McCauley was connected, was \$7,256.27. The contributions varied from five cents to fifty dollars. The debt was now paid and the long continued financial struggle was ended, to the great joy of all concerned. All

this time the church remained unfinished and without an organ. The purchase of the organ, the completion of the church and changes made during Dr. McCauley's pastorate cost probably as much as the original cost of the church.

When the appeal for aid was made to the synod the congregation agreed to give the synod a mortgage upon its church for the amount of aid received, with the condition that neither principal nor interest should ever become payable as long as the Second church remained in connection with the synod of the Reformed Church in the United States. This mortgage was for \$2905.74, and was dated Sept. 28, 1861. The synod of 1876 directed its trustees to cancel the mortgage. The congregation had more than repaid the amount mentioned by benevolent contributions during three years previous.

On April 6, 1875, Dr. McCauley prepared a review of his ministerial acts to that date. He had during those nineteen and one-half years confirmed 414 persons, received by certificate 223, baptized 664, buried 381, and married 205 couples. This indicates great activity and successful work during the most trying period of the church's history. Of the original thirty members the following eight were still active members at the above date: John Ermentrout, Ivins Benson, Rebecca Habs, Seraphine Dissler, Anna Louisa Wanner, Sarah Benson, Mrs. J. L. Derringer and Mrs. Sarah Young.

The trying ordeal of the congregation in its early history has not been without its blessings. The grace of giving which was then cultivated, has never ceased. The aid which the Church at large extended to the congregation in 1860, has proven a good and profitable investment. The

congregation has returned it many times with good interest. The Second church has since then always stood in the front rank in supporting the institutions and the benevolent work of the Church. Already in 1873 its benevolence amounted to \$2028.60 and in 1874 to \$1371.65. In more recent years it has been much larger.

The Second congregation never had a church bell. In 1866 the consistory resolved that the hours of services should be "regulated by the ringing of the church bells on Washington street." This referred to the bells of the First Reformed and Trinity Lutheran churches.

In October of 1866 the Benevolent Society was organized. Its object originally was to secure regular monthly contributions for the payment of the church debt.

On July 1, 1867, the pastor, Dr. McCauley, was given a "furlough" of four weeks. Subsequently he was given a vacation.

In the beginning of May, 1868, Reading was visited by a severe hail storm, which destroyed many window panes. On May 10 a committee was appointed to ascertain the cost of glass to repair the damage at the church.

On December 7, 1868, Dr. McCauley handed the consistory \$500 which had been given him by Mrs. Annie Printz. The money was applied to the payment of the church debt.

In the spring of 1869 the floating debt had almost been paid. On May 10 a committee was appointed to collect \$65, which was needed to make full payment. On August 19 the pastor was directed to state from the pulpit that the debt had been paid.

In the fall of 1869 a new shingle roof was placed upon the church at the cost of \$175.

On August 28, 1872, the congregation resolved to improve the church front, frescoe the ceiling of the audience room, secure stained glass windows, and pay a floating debt. Later it was also resolved to erase the picture representing the crucifixion in the rear of the pulpit and replace it with an oil painting representing the ascension. These plans were carried out, and the appearance of the church thereby greatly improved. The interior wood work was repainted and new carpets secured. The front of the church was placed into its present condition. The cost of these improvements was nearly \$3000. The church was reopened for worship on Sunday, Oct. 6, 1872. Dr. McCauley was assisted in the services by Dr. Moses Kieffer, the second pastor of the congregation.

On March 4, 1873, a successful organ and vocal concert, arranged by Mrs. Daniel Ermentrout, was given in the church for the benefit of the congregation.

On Christmas day of 1873 the congregation received a handsome gift in the form of a fine baptismal font from Mrs. James T. Reber.

Originally the basement of the church was divided into two rooms by a brick wall running through the center. On June 8, 1874, the Sunday school was given permission to remove the wall and support the floor above by iron pillars, which was done. The increase of the Sunday school required this change, which was made at the expense of the school.

The Eastern Synod held its annual sessions in the Second church in November of 1876. Dr. John Beck was president of the body.

On Christmas of 1877 Mrs. Rebecca Hahs, one of the original members, presented the congregation with a beau-

tiful new pulpit Bible. Mrs. Hahs died in January of 1885, at the age of 79 years. In her will she directed that, after the payment of all expenses and certain specific bequests, the residue should be invested for the benefit of Rebecca Stump, during her lifetime, and that after her death and the payment of her funeral expenses, the amount remaining should be paid to the Second Reformed church. This residue, after the adjudication of the estate, was found to be \$356.

In 1878 a new sexton's house was erected at the cost of \$631.69.

On December 19, 1880, the twenty-fifth anniversary of Dr. McCauley's pastorate was celebrated. He preached a sermon on Isaiah 51 : 67, reviewed the history of the congregation and presented the statistics of his official acts. During the quarter of a century he confirmed 543 persons, received 271 by certificate, baptized 899, buried 407, and married 263 couples. The congregation had increased from 118 members to 470, and the Sunday school had reached a membership of about 400.

In November of 1881 the pastor's family was bereaved by the tragic death of their second son, Edwin B. McCauley. He had been spending some time in the Rocky mountains in Wyoming with a camping party for the benefit of his health. On November 4 the cook of the party mistook some arsenik for baking powder and used it in preparing food, and the result was that the whole party was taken ill, and Mr. McCauley died. His body was brought to Reading, and the funeral held on November 17. His age was 32 years, 1 month and 28 days. Much sympathy was manifested for the bereaved family.

Among the earliest members of the Second church were Mr. Philip Zieber and wife. During many years he was a prominent figure on the streets of Reading. He was tall and venerable looking, with a long, white beard. On March 24, 1884, they celebrated their sixty-first wedding anniversary. Both were then in their eighty-second year. They had eight children, one of whom is Rev. Wm. K. Zieber, D. D., of Hanover, Pa. The couple has since died.

In the spring of 1884 an addition was erected at the eastern end of the church for the use of the primary department of the Sunday school, at a cost of \$600. Size, 28 by 40 feet. There were 144 seats. The place was dedicated on Sunday, August 10. Rev. E. A. Gernant officiated in the absence of Dr. McCauley.

During the summer of 1885 the church was refrescoed, the interior wood work and the exterior of the front repainted, and the church floor covered with new carpet. The church was reopened on Sunday, October 18, when Dr. J. S. Stahr preached the sermon. The organ was enlarged during the fall of the same year.

Dr. McCauley had labored long and faithfully, and the time came when he realized that his physical strength was no longer equal to the work. The congregation therefore authorized him to appoint a young minister to assist him in the work. He called Licentiate Rufus W. Miller, his son-in-law, to this position. Mr. Miller was born on May 12, 1863, at Easton, Pa., as a son of the late Thomas T. and Emma W. Miller. His father was an active member of the Reformed Church and a prominent business man. The son graduated from Easton High School in

1879, then took a four years' course in Lafayette College and graduated from it in 1883. He studied one year in Union Seminary, New York, and two years in the Reformed Seminary at Lancaster, graduating from the latter in May, 1886. He spent some time in Hebrew and Special Bible Studies at Chautauqua, N. Y. Mr. Miller was examined and licensed by East Pennsylvania Classis, at Bangor, in the spring of 1886. He was ordained and installed as assistant to the pastor of the Second church on Sept. 5, 1886. Dr. H. Mosser preached the sermon. During the summer of 1887 Rev. Mr. Miller made a tour to Europe, whilst Rev. S. U. Mitman supplied his place. After the resignation of Dr. McCanley in November, 1891, Mr. Miller accepted a call to the Hummelstown charge on April 1, 1892, and served it until Dec. 31, 1903. During his pastorate Mr. Miller organized two Sunday schools and a congregation at Penbrook, and the charge was divided. The General Synod at its meeting in Reading in 1893 created the office of General Secretary of the Sunday School Board, and Rev. Mr. Miller was elected to this position by the Board. He entered upon the office on Jan. 1, 1894, and continues in it at this time. On May 9, 1888, Mr. Miller was married to Miss Katharine Louise, youngest daughter of the late Dr. C. F. McCauley. Their union was blessed with three children. In 1902 Heidelberg University conferred the degree of D. D. upon Mr. Miller.

On May 8, 1888, the first Chapter of the Brotherhood of Andrew and Philip was organized with 15 members in the Second church by Rev. R. W. Miller. On June 6 and 7 of 1889 a convention was held in the church to

popularize the new society. Addresses were delivered by a number of prominent ministers of the Church. The Brotherhood is now found in 23 denominations of our land. A Canadian Council has been organized, and there are chapters in Japan, India and Australia.

During a number of years the Sunday school has maintained a Chinese department, in which a number of Chinamen receive instruction, each one having a separate teacher. Mr. Hop Lee, the first Chinese laundryman in Reading, was one of the scholars. On June 6, 1889, two Chinamen were confirmed as members of the church.

On August 1, 1890, the consistory resolved to erect a church on Bingaman street, above Fourth, remove to it the John Ermentrout mission school and organize a congregation. The corner-stone was laid on Feb. 8, 1891, and the church was opened for worship on June 11 of the same year. The cost of lot and church was about \$12,000. The mission school was now transferred to the new church. On Nov. 13, 1893, a congregation was organized by Dr. S. R. Bridenbaugh with 54 members. On account of a remaining debt the church was not dedicated until March 10, 1901. The members of the Second church contributed the whole amount for the erection of Faith church.

On Sunday, Dec. 14, 1890, the thirty-fifth anniversary of Dr. McCauley's pastorate was celebrated. In the morning the venerable pastor reviewed the history of the congregation and recounted the goodness of the Lord. During the 35 years Dr. M. baptized 1140 persons, confirmed 849, received by certificate and reprofession 410, buried 647, and married 350 couples.—In the afternoon a service

was held, over which Rev. R. W. Miller presided. Dr. B. Bausman spoke with gratitude and esteem of his old friend and co-laborer, Dr. McCauley. When the former was called to Reading in 1863, he was in ill health, and it was feared that he could not endure the strain of the work here. Dr. M. urged him to accept, and said: "Reading is as near heaven as Chambersburg, and if he dies, I will guarantee him a proper burial." Dr. Bausman came to Reading, and the two became warm friends and hearty co-laborers. Dr. B. stated that twice Dr. McCauley prayed at his bedside when he was supposed to be dying, and twice he prayed at Dr. McCauley's bedside under similar circumstances. Dr. H. Mosser and Dr. James I. Good also delivered addresses. The latter was at one time a scholar in the Second Sunday school. Besides those mentioned, Revs. J. W. Steinmetz, C. S. Gerhard, L. K. Derr, H. Y. Stoner and J. F. DeLong were also present and took part in the interesting celebration. The church was filled with people.

Rev. Dr. McCauley's ministry did not continue much longer. In less than a year he was admonished by the infirmities of age to lay down the work which he loved so much and in which he had been engaged so long. In October, 1891, he submitted his resignation, to take effect on November 16. The resignation was reluctantly accepted. He was made pastor emeritus. With the retirement of the pastor the relations of Rev. R. W. Miller with the congregation also ceased. Dr. McCauley preached his farewell sermon on Sunday, Nov. 15, 1891. In the evening of the same day Rev. Dr. Miller also preached his last sermon. Dr. McCauley's pastorate in Reading

had continued one month less than thirty-six years. During this time he baptized 1160 persons, confirmed 886, received 435 by letter, buried 662, and married 338 couples. Thus the relation which had existed during more than a generation was brought to a close. The people greatly regretted to part with him who had been so long their faithful friend and spiritual adviser.

Dr. McCauley's work on earth was done, and he did not need to wait long for the rest for which he was longing. He died on Sunday afternoon, June 19, 1892, at the age of 76 years, 5 months and 14 days. The funeral took place on Monday, June 27, and the services were held in the Second church. About seventy Reformed ministers attended. Dr. S. R. Bridenbaugh led in prayer. Dr. B. Bausman preached the sermon. Dr. J. S. Stahr and Dr. E. V. Gerhart followed in addresses. The church was crowded. Many tears were shed, as people for the last time looked upon the face of their faithful friend. The pall-bearers were Revs. G. W. Williard, L. K. Evans, A. R. Bartholomew, H. Mosser, A. S. Leinbach, J. I. Good, J. W. Steinmetz and H. Y. Stoner. Burial in Charles Evans' cemetery. The deceased was the oldest minister in Reading, both in age and term of service.

Charles Firey McCauley was born on Ringgold's Manor, ten miles south of Hagerstown, Md., January 5, 1816, and his early education was secured in a country school and in the Reformed high school at York, Pa., subsequently organized as Marshall College at Mercersburg. He entered the Sophomore class of Yale College in 1835, and graduated from the institution in 1838. He taught a family school for two years near Natchez, Miss.,

entered the theological seminary at Princeton in 1840 and subsequently the theological seminary at Mercersburg, from which he graduated in 1843. He was on the 11th of June of that year ordained by Mercersburg Classis and installed as pastor of the Reformed church of Mercersburg, which he served for two years. He removed thence to Middletown, Md., November 1, 1845, from which place, after ten½ years' service, he was called to Reading, entering upon his duties on Dec. 16, 1855.

At this early period of his ministerial work his unselfish devotion to the Master's work was clearly shown. The people of Middletown did not wish to let him go away. As an inducement to remain they offered twice as much salary as the people of Reading could promise. He felt that it was his duty to go, and he refused to allow considerations of personal comfort to interfere. He found the Second church weak and poor, unable to give him an adequate support, but he took earnest hold of the great work, and devoted thirty-six years to it with unremitting zeal. During this long ministry in Reading he has been instrumental in building up the congregation to prosperous proportions.

In addition to his pastoral work he also served the Church on several boards. In 1863 he was president of the Eastern Synod, and he was a member of the Board of Visitors of the Theological Seminary at Lancaster during 45 years. In 1872 he received the degree of D. D. from Franklin and Marshall College.

On May 2, 1844, Dr. McCauley was married to Miss Maria Hoke, of Mercersburg, Pa. Their union was blessed with eight children, all of whom grew up. Mrs.

McCauley died suddenly of heart failure, at Cape May Point, N. J., August 13, 1879, aged 54 years. Edward B. died, as stated above, on November 3, 1881 ; Clara S. died on January 23, 1883. These children survive: Capt. C. A. H. and Henry W. McCauley, Mrs. Wm. M. Fox, Mrs. Hattie O. Schnebly, Mrs. L. A. Yarrington and Mrs. R. W. Miller.

On January 4, 1892, Dr. S. R. Bridenbaugh, of Norristown, was elected pastor of the Second church, as the successor of Dr. McCauley. The call was personally presented to him by a committee consisting of Horatio Jones, Dr. A. S. Raudenbush, B. Frank Ruth and Capt. Jacob Weidel. Dr. Bridenbaugh accepted the call, but was soon after stricken with typhoid fever, and could not enter upon the work in Reading fully until July. He and his family moved to Reading on May 17. On the evening of May 20 a reception was tendered Dr. and Mrs. Bridenbaugh in the Second church. D. N. Schaeffer, esq., welcomed the new pastor, and referred to the long and successful pastorate of Dr. McCauley, who could not be present on that occasion on account of illness. Dr. Bridenbaugh responded in fitting terms. Dr. Bausman addressed the new pastor in the name of the Reformed ministry. He referred to the beautiful harmony and good feeling which always prevailed between the Reformed pastors of the city, to which the extension and growth of the Church is largely due. The members and friends then came forward to the chancel and welcomed the new pastor and his wife. The family took up their residence at 106 South Fourth street, where they remained until the congregation purchased the parsonage at 228 South Sixth

street in the early part of 1896, since which time they reside at the latter place. Dr. John C. Bowman, of Lancaster, supplied the pulpit until the first of July, when Dr. Bridenbaugh fully entered upon the work.

On Sunday, July 3, 1892, Dr. Bridenbaugh was formally installed as pastor of the Second church by a committee of Schuylkill Classis. Dr. C. S. Gerhard preached the sermon and Dr. B. Bausman delivered the address to the people. The new pastor preached his introductory sermon on Sunday following, July 10, 1892. The people now again had a regular pastor, and were glad. They were inspired with new zeal, and responded nobly to the call to new and larger work. In the near future a magnificent house of worship was to be erected, which required large contributions. The spirit of liberality which had been inculcated and developed, furnished the means for the successful prosecution of this work.

Already in the early part of 1895 the work of enlarging and remodeling the church was agitated. The church had become too small for the growing congregation, besides it was felt that a more modern style of church was needed. On May 6, 1895, a committee was appointed to secure plans for the enlargement and remodeling of the church. The committee consisted of W. T. Hain, J. E. Bubp and W. Van Reed. At this time the intention was to extend the church at the eastern end and remodel it throughout. In June following the congregation adopted a plan which provided for the lengthening of the church, changing the front and the ceiling, and the transfer of the organ from the gallery to the side of the pulpit. The estimated cost was \$15,000. As in many other instances

of this kind, this was only a small beginning of the work. The plans grew more elaborate as the work was being considered, and instead of \$15,000, the sum of \$62,000 was expended upon the erection of a beautiful church, and the best part is that all has been paid.

The congregation never owned a parsonage until 1896. In the early history of the congregation the pastors resided in rented houses. During the early part of his pastorate Dr. McCauley resided at these places : From December, 1855, to April, 1857, at the northeast corner of Third and Washington streets ; from April, 1857, to April, 1858, on the west side of South Eighth street, near Chestnut ; from April, 1858, to the spring of 1859 at 122 South Ninth street. In 1858 Mr. Adam Hoke, of Mercersburg, father of Mrs. McCauley, purchased the lot at 141 North Sixth street, and erected the present three-story house upon it, and here the McCauley family resided from the spring of 1859 until after the death of the venerable pastor.

In January of 1896 the congregation purchased the three-story house at 228 South Sixth street for the sum of \$4000, and improved it. Dr. Bridenbaugh and family took possession of it in April following, and now reside there. Hon. Geo. F. Baer, a member of the congregation, contributed \$500 and the Ladies' Aid Society gave \$500 toward the purchase of this parsonage.

In place of the plan for remodeling adopted in June of 1895, it was finally resolved to demolish the old church, excepting the front and vestibule. On March 2, 1896, the contract for the rebuilding of the church was awarded to Geo. W. Beard & Co. for \$20,000. This did

not include excavating, foundation walls, windows and furniture. The total cost was at this time estimated at \$30—35,000. But this was far below the actual cost.

The last service in the old church was held on Sunday, April 12, 1896. There was a large attendance. In the morning the sermon was preached by Dr. T. C. Porter, the first pastor. Hon. Geo. F. Baer in an address reviewed the history of the congregation. In the evening addresses were delivered by Drs. John C. Bowman and R. W. Miller. During the day nearly \$15,000 was subscribed toward the erection of the new church. At this time there were still four of the original members of the congregation living—David Ermentrout, Mrs. S. S. Dissler, Mrs. Ellen Ritter and Mrs. J. H. Hain. The work of demolishing the old church was soon after commenced. During the work of erecting the new church the congregation and Sunday school worshiped in the old Baptist church on Chestnut street, above Fourth.

One of the best known members of the Second church was Mr. Samuel Bohler, an organ builder of extended reputation. He had erected many church organs in eastern Pennsylvania. He died on August 1, 1896, aged 73 years. He was a native of Berne, Switzerland.

On Sunday, January 17, 1897, the basement of the new church was so far completed that the congregation could hold its first service in it, and continued to do so about a year until the audience room had been completed.

On Sunday, February 20, 1898, the completed church was opened for worship. The dedication was postponed until a later date, when the debt had been paid (Nov. 25, 1900). The opening of this magnificent house of worship

marked an epoch in the history of the congregation. As stated above, the old church was entirely torn down, excepting the front. It is intended at a future date to erect a massive stone front, with a central tower, 30 feet square and 150 feet high.

The church is a two-story edifice, erected of brick, with slate roof. It is 50 feet by 121 feet. On the first floor, next the entrance from the vestibule, is the main Sunday school room, 47 by 63 feet. To the rear of the main Sunday school room and between it and the primary room are two Bible class rooms, 15 by 17 feet each. The primary room is at the rear end of the first floor. It is a beautiful, well lighted room, 28 by 47 feet. The first story is 13 feet 6 inches in the clear. It is beautifully finished in panelled red oak.

The auditorium on the second floor is 47 feet wide by 93 feet long, in addition to which there is a chancel, 20 by 27 feet. On the left or north side of the chancel is the large pipe organ, donated by Mrs. Kate Greenawalt and her sister, Mrs. Andrews, as a sacred memorial to their departed parents, Mr. and Mrs. Isaac W. Levan. A similar organ front adorns the right or south side of the chancel.

In the rear of the chancel, against the wall, stands the large, beautiful Carrara marble altar, one of the most magnificent decorations of this church. This superior piece of workmanship is 7 feet long and $4\frac{1}{2}$ feet high. The carving is of the most delicate and faultless character. The altar, which is the gift of the wife of Hon. Geo. F. Baer, is surmounted by a beautiful white cross. This magnificent altar is the work of the late Dr. Herman Strecker, of Reading.

The pulpit is a gem of beauty. It is made of Mexican onyx and finished with highly burnished brass. In shape it is oval. The height of it is $3\frac{1}{2}$ feet, and it is 3 feet in diameter. It is adorned with six exquisite columns with brass caps. It contains a plate bearing the inscription: "To perpetuate the memory of Amos B. Wanner, Clementine C. Wanner and Howard P. Wanner." It was presented by J. Edward and George A. Wanner.

The lectern has the form of an eagle. This is of polished brass, with massive pedestal and base. This is also a fine piece of art. This memorial lectern bears the following inscription:

To the Glory of God and in Loving Memory of
Charles F. McCauley, D. D.,
Pastor Second Reformed Church, Reading, Pa.
1855—1892.

Born Jan. 5, 1816. † Died June 19, 1892.

And

His Faithful Christian Wife, Maria Hoke McCauley.

Born Jan. 17, 1825. † Died Aug. 13, 1879.

Erected by their Children, 1897.

Another fine, artistic decoration is the baptismal font, a gift of Dr. A. S. Raudenbush and family. It is also made of marble.

The height of the side walls of the auditorium is 23 feet, and the height of the ceiling in the centre is 36 feet. The interior of the auditorium is not plastered, the walls being lined with gray brick, $1\frac{1}{2}$ by 12 inches, laid in mortar of the same color. Quartered white oak of finest quality is the material used for the ceiling and for all wood work in the auditorium.

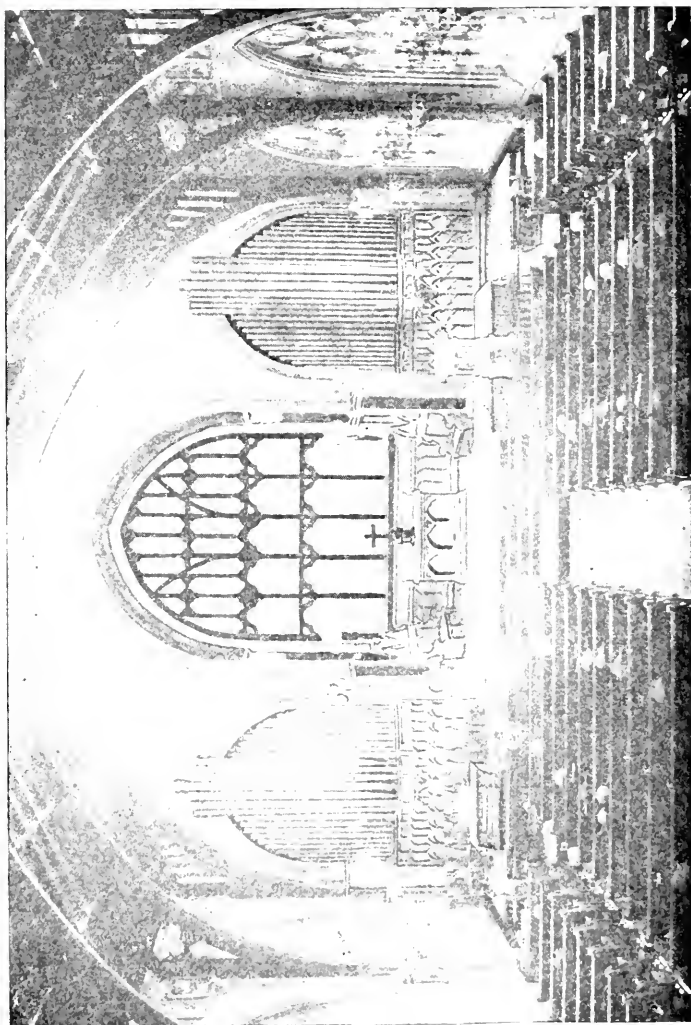
In this unique audience room there is perhaps no feature more striking than the extraordinary stained glass

windows. They were manufactured in Munich, Germany. There are twelve windows in the body of the church, six on either side, each being 9 by 14 feet. In addition to these there is a magnificent chancel window, 15 feet 6 inches wide by 21 feet high, divided into five panels. This large window is the gift of Geo. F. and Emily K. Baer in memory of Dr. McCauley. All the windows contain beautiful figures and scenes, and all are memorials.

The church is heated by steam and lighted by electricity. Thirty-two clusters of light project from the walls, and below the ceiling along both walls are globes containing electric lights. The floor is richly carpeted. The pews are of quartered white oak. Over the vestibule there is a balcony extending a few feet into the audience room.

The plans for this splendid edifice were made by Alex. F. Smith, of Reading. The building committee consisted of Hon. Geo. F. Baer, P. M. Ermentrout, Wm. T. Hain, Wm. R. Henninger, John E. Bulp and Wellington Van Reed.

The total cost of the church was \$62,000. A debt of over \$24,000 remained. No little credit for the success of the work belongs to Dr. S. R. Bridenbaugh, the pastor, especially for securing subscriptions. It was also largely the success of his pastorate which had made a larger church a necessity. During the five years of his pastorate 306 persons were added to the membership of the congregation. During the same time the congregation contributed for benevolent purposes \$38,450, and for congregational purposes \$65,000. At this time the membership of the congregation was 652. In the Sunday school there was a total enrolment of 500.



INTERIOR VIEW SECOND CHURCH.

On Sunday, Dec. 11, 1898, the fiftieth anniversary of the Second church was celebrated. The sermon in the morning was preached by Dr. T. C. Porter, of Easton, who was the first pastor fifty years ago. In the afternoon the Sunday school observed the event with suitable exercises. Dr. J. H. Stein read a historical sketch of the school. Addresses were delivered by Dr. R. W. Miller and Elder Horatio Jones, the latter of whom served as superintendent during fifteen years. The school was organized on April 20, 1852. On Sunday evening Prof. Geo. W. Richards preached the sermon.

The erection of the new church in 1896 cost a great deal more than had been expected, which was no unusual experience. The consequence was the largest debt in the history of the congregation—over \$24,000. The ordinary current expenses had been increased considerably for light, heat and sexton's service. To this was added a large sum required for interest on the debt. The people had contributed nearly \$40,000 for the new church. The financial strain on the congregation was severe. One result was that the work of the congregation was hampered. At this juncture Dr. Bridenbaugh, the pastor, undertook probably the most heroic deed of his life. He undertook to personally secure by subscriptions the money needed to pay the whole debt and thereby save the interest. But how could this be done, when the people could hardly meet the interest? Dr. B. believed in doing what the wise physician would do—remove the cause of the trouble. He also believed that the best way to remove a church debt was by paying it. During the summer of 1900 he canvassed the congregation, and on Sunday, Nov. 11, sur-

prised the congregation by the statement that sufficient subscriptions had been secured to pay the debt, which with accrued interest aggregated \$25,000. This news was as surprising as it was pleasant. While the building was in process of erection there had been secured by the pastor's solicitation about \$15,000 for memorial windows, pipe organ, pulpit, baptismal font and other furnishings, which, added to the amount obtained for the liquidation of the debt, made in round numbers \$40,000 as the result of Dr. Bridenbaugh's personal efforts.

When the church was opened for worship on Feb. 20, 1898, it was not dedicated because of the debt resting upon it. This is a principle which may be recommended to other congregations. The debt having been provided for in 1900, the formal dedication of the church took place on Sunday, November 25, of that year. This was really the most joyful occasion for years. After the opening service in the morning, the pastor, Dr. S. R. Bridenbaugh, solemnly dedicated the beautiful house of worship to the service of the Lord, after which the late Dr. John A. Peters, then president of Heidelberg University, preached an eloquent sermon.—In the afternoon addresses were delivered by Dr. R. W. Miller, Rev. T. L. Bickel, Rev. E. B. Lyttle, Prof. Robert S. Birch and Rev. Howard Obold. (Messrs. Bickel, Obold and Birch were brought up in the congregation, and E. B. Lyttle had become a member during Dr. Bridenbaugh's pastorate.)—In the evening the sermon was preached by Dr. William Rupp, of Lancaster, Pa. The three services were under the direction of the pastor, and were well attended, notwithstanding the unfavorable weather. Over \$500 was

contributed during the day for accumulated interest. This was the culmination of a great work which had cost a good deal of money, and to which much valuable time had been devoted, especially on the part of the pastor and the building committee.

On Sunday, May 25, 1902, the tenth anniversary of Dr. Bridenbaugh's pastorate was observed. During the ten years he received 565 persons into the church—244 by confirmation and over 300 by letter. He buried 162 persons, of whom 117 were members of his church. The membership at this time was 762. During these ten years the congregation raised \$111,281 for congregational purposes, including the erection of the new church, and \$76,890 for benevolence—total \$188,171. On this occasion Dr. Bridenbaugh also celebrated the 27th anniversary of his ordination.

On October 25, 1902, a Mission Band was organized in the church with 100 members.

During the summer of 1904 Dr. Bridenbaugh and his wife made a tour of Europe. It was the first extended vacation of the pastor since coming to Reading. They enjoyed a delightful trip, but their home-coming was sad. They returned to Reading on August 24 to find their second son, Paul S., critically ill with typhoid fever. He had been taken ill on August 12, and was later removed to St. Joseph's Hospital, where he died on August 31, just one week after the return of his parents. His age was 24 years. It was a sad family reunion at the bedside of their dying beloved son. His burial took place on September 3. Short sermons were preached in the Second church by Rev. H. H. Rauek, Dr. A. C. Whitmer and

Dr. John C. Bowman. The death of their son, in the prime of youth, was a severe stroke for the Bridenbaugh family. The son had been given the most thorough preparation for the gospel ministry, and was stricken down when he was ready to enter upon his life work. Paul S. Bridenbaugh was a graduate of Franklin and Marshall College and of the Lancaster Theological Seminary, and also of the Divinity School of Harvard University. During the summer, while his parents were abroad, he served as supply of the Second Reformed church. He was licensed by Reading Classis on June 1, 1903.

The Second congregation existed nearly four years before it organized a Sunday school. There were probably two reasons for this. In the first place the number of children was small, the congregation having been started with only thirty members; secondly, the congregation had no permanent place of worship.

The Sunday school was organized at a meeting called for this purpose on April 20, 1852. Twenty-four members of the congregation were present, as follows: Ivins Benson, John Ermentrout, Peter Lotz, George K. Levan, Daniel Hoffman, E. Yocum, William Dusan, James Lee, Jacob Gerhardt, Jacob Anthony, F. Beidler, David Ermentrout, H. C. Ritter, Mrs. Kieffler, Mrs. David Ermentrout, Mrs. Lee, Mrs. Beidler, Mrs. Ritter, Miss Shindell, Miss Derringer, Miss Clementine Zieber, Mrs. S. East and Miss Hagy.

These officers of the school were elected: President, Dr. Moses Kieffler; superintendent, James Lee; assistant superintendent, William Ermentrout, jr.; secretary, H. C. Ritter; treasurer, David Ermentrout; librarian,

Philip Ermentrout. A constitution of nine articles was adopted for the government of the school.

The first session of the school was held on Sunday, May 21, 1852, with 68 scholars. The place of meeting was the old Academy, at Fourth and Court streets, where the congregation held its worship. During a considerable length of time two sessions were held, morning and afternoon. On November 14, 1852, it was proposed to hold only one session during the winter, but the two-session system was continued. The growth of the school was slow. On January 1, 1854, the report gives the number of scholars as being the same as the year before, viz., 65. Frequently the record of the school contains only the number of persons present and the state of the weather.

During its history of fifty-three years the school has been served by these superintendents: 1852 and 1853, James Lee; no record of 1854 and 1855; 1856—1858, William Ermentrout, jr.; 1858—1860, A. F. Boas; 1860—1866, Horatio Jones; 1866—1869, Amos B. Wanner, esq.; 1869—1879, Horatio Jones; 1879 and 1880, Dr. Joseph Coblentz; 1881—1883, J. H. Stein; 1884 and 1885, John F. Orth; 1886 and 1887, J. H. Stein; 1888, Dr. R. W. Miller; 1889—1891, J. H. Stein; 1891—1893, Capt. Jacob Weidel; 1893—1894, J. H. Stein; 1895—1897, Rev. E. Bruce Lyttle; 1897—1898, J. H. Stein; 1898, Prof. E. Mackey; 1889, Irvin S. Brandt; 1900, Rev. H. Y. Stoner; 1901—1904, Prof. R. S. Birch; 1905, John H. Bridenbaugh, esq.

Mr. Horatio Jones served the longest time—sixteen years; whilst Dr. J. H. Stein served ten years during five different periods.

The secretaries of the school have been : H. C. Ritter, A. B. Wanner, esq., A. K. Stauffer, esq., John E. Bubp, Geo. M. Ermentrout, esq., David Thomas, Jona. P. Mengel, D. A. Soder, Geo. S. Stirl, J. Ed. Wanner, M. Laucks, C. H. Raudenbush. These have served as treasurers of the school : J. T. Reber, J. F. Orth, W. T. Hain, J. Ed. Wanner, W. R. Henninger, D. A. Soder, Samuel Brandt. These have been chief librarians : Philip M. Ermentrout (who is said to have been the first person confirmed in the Second church), Geo. M. Ermentrout, esq., W. Van Reed, Philip Lotz, Wm. E. Good, Henry Z. Ermentrout, Jona. P. Mengel, E. B. McCauley, Geo. F. Wink, Silas C. Ermentrout, Merritt DeTurck, James Plotts.

The superintendents of the primary department have been : Mrs. Jas. F. Beidler, Mrs. Dr. Jos. Coblentz, Mrs. Louisa Wanner, Miss Emma C. Ermentrout, Mrs. Wm. R. Henninger, Mrs. Catherine McCauley, Miss Helen Baer.

For a long time the membership of the school was small, but it gradually grew to be one of the largest schools in the city. It has always taken an active part in the work of the Church, especially during the past twenty-five years. It has contributed largely to the erection of the splendid new church, and also to the erection of Faith church on Bingaman street and to the purchase of the property occupied by St. James' congregation in West Reading.

As stated above, the school was started with 68 scholars. The present membership is 460, including the home department.

We are unable to state who served the Second church as organist during its early history. W. C. Ermentrout

served some years until the close of 1866. He was succeeded by Edwin Tilden, who served a short time. J. P. Mengel served during a vacancy in 1867. Rev. James I. Good was organist during 1868 and some time after, at a salary of \$150 per year. In October of 1868 George E. Haak was engaged, who served a short time. In January, 1869, the trustees engaged Prof. Becker at a salary of \$200 per year. He retired on Feb. 1, 1870. In April of this year Mrs. Mills was elected at \$250 per year, but she does not appear to have accepted, as the consistory on March 14, 1871, states that Mrs. Stauffer had served during the past year. Mrs. S. served until May 1, 1871. Wm. M. Goldsborough served until April 1, 1872. On April 9, 1872, Mr. Joshua Waring, of Sing Sing, N. Y., was elected at \$400 per year. On Oct. 24, 1873, he was also appointed leader of the choir. In May, 1877, he was re-employed at \$300 per year.—Prof. W. S. Hollenback was elected organist in February, 1897, and continues in the position at this time.

The first treasurer mentioned in the minutes of the consistory was Mr. Henry Ermentrout. He was elected on Feb. 25, 1851. He died in the spring of this year, and on June 3, 1851, Philip Zieber succeeded him. In 1852 Mr. B. Dissler is mentioned as treasurer. William Ermentrout served during 1853. On Feb. 15, 1854, Geo. K. Levan was elected. On January 23, 1855, Wm. Ermentrout was elected. He was succeeded on April 16, 1856, by Daniel Zacharias. William Ermentrout was again elected on Jan. 20, 1858, and served until August 1, 1859, when he resigned on account of ill health, and Samuel Hechler succeeded him. David Ermentrout

served as treasurer from the beginning of 1862 until Feb. 4, 1873, when he resigned on account of removal from the city. He was succeeded by James T. Reber, who served until the close of the year 1876. Subsequently the following persons served as treasurer: J. H. Stein, 1877 and 1878; John F. Orth, 1879; James T. Reber, 1882 and 1883; William T. Hain, 1884—1887; Mrs. Alice V. Mengel, 1888—1891; Miss Emma Schmucker, 1892 and 1893; Philip M. Ermentrout, 1894—1900; Chas. H. Raudenbush, 1901 to the present time.

The first secretary of the consistory was H. C. Ritter. On Jan. 3, 1853, he asked to be relieved, and Franklin Beidler was elected, who served during 1853 and 1854. Subsequently the office was filled by these persons: Wm Graeff, 1855—57; Daniel S. Holl, 1858; A. B. Wanner, 1859—62; Geo. D. Stitzel, 1863—71; Wm. M. Goodman, 1872—73; J. H. Stein, 1874—75; J. P. Mengel, 1876; Geo. E. Haak, 1877; W. R. Henninger, 1878—79; Geo. P. Zieber, April, 1879, to March, 1880; J. H. Stein, March, 1880, to October, 1880; Horatio Jones, October, 1880, to Feb., 1881; D. N. Schaeffer, February, 1881, to Jan., 1887; Irwin Y. Wann, Jan., 1887, to Jan., 1888; B. F. Hunsicker, Jan., 1888, to Nov., 1888; Howard P. Wann, Nov., 1888, to Jan., 1889; B. F. Ruth, Jan., 1889, to Jan., 1891; E. H. Prutzman, Jan., 1891, to Dec., 1891; B. F. Ruth, Dec., 1891, to Feb., 1893; B. F. Dettra, Feb., 1893, to April, 1895; Frank M. Rieser, April, 1895, to Feb., 1896; E. Bruce Lyttle, Feb., 1896, to Feb., 1897; J. E. Lebkicker, Feb. 1897, to March, 1903; W. A. H. Reider, March, 1893, to Feb., 1904; W. B. Keefer, Feb., 1904, to present time.

We are unable to state who served as sexton of the congregation in the early years. On October 1, 1886, Mr. Stringfelder was employed. From 1870 to 1874 Mr. Leader served in this position. In 1876 Mr. Luther J. Miller was elected, and has served until the present time. He is a faithful and painstaking officer.

From the beginning of the congregation the Ermentrout family was prominent and active. The heads of two families, John and William, were among the original members. Later two other brothers also united with the church—Samuel and David. John frequently served as elder, and was a member of the building committee when the church was erected. He was one of those whose private property was pledged for the debts of the church. (See reference to him and his daughter Margaret C. in history of Faith church.) William Ermentrout served several times as treasurer. Four of his sons became prominent in the community. John S. was a short time a Reformed minister, county superintendent of public schools and principal of Keystone State Normal School. He entered the Roman Catholic Church, and later served as professor in one of her schools. Daniel was District Attorney, several terms a member of the State Legislature and several terms a member of Congress. James N. is serving a second term as judge of the Berks county court. Samuel C. is a well-known physician of Reading. The two first named have died.

The following members of the Second church entered the ministry: Rev. W. K. Zieber, D. D., of Hanover, Pa.; Rev. A. M. Viven, of Norristown; Rev. Howard Obold, of Alexandria, Pa.; Rev. E. Bruce Lyttle, of

York, Pa. ; Rev. Thos. L. Bickel, of Philadelphia, and Rev. Paul S. Bridenbaugh.

When the Second church was organized, the First church was known as the "German Reformed Church." This was the title of the denomination in this country because of its German origin. The Second congregation was for a long time known as the "Second German Reformed Church." Even in the minutes of the consistory this title is used from the beginning until 1864. This seems strange, since there was no German preaching in the Second church.

On April 28, 1851, the form of a seal for the corporation was adopted as follows : "S. G. R. C. of R.," which stood for the "Second German Reformed Church of Reading."

On January 3, 1853, the congregation resolved that the pews in the church should be rented. The purpose no doubt was to secure a larger and regular increase of revenue for the church. The income for a considerable time continued to be small on account of the small membership and the low rate of the pews. The pew rents of the year 1854 aggregated only \$234.75. With the growth of the membership the income from pew rents naturally also increased. In the course of time it became necessary to revise (increase) the pew rents. This was done in 1868. During that year it was resolved by the congregation to declare all pews vacant at the close of the year, but that present pewholders should have the preference in the new renting. The new arrangement naturally caused some friction. One member refused to pay the increase. The committee was directed to offer him an-

other pew for \$8.00, and in case he refused to pay that sum, to give him a pew for nothing. On Jan. 7, 1872, the congregation adopted a new rating. There were 122 pews, and the rents ranged from \$6.00 to \$35.00 per year. The rates were certainly not excessive.

The debt occasioned by the erection of the first church, which caused so much trouble and threatened the destruction of the congregation, was not the only debt which was incurred and paid. Debts were created by the finishing of the church, the completion of the church front, and finally the largest debt in the history of the congregation was incurred by the erection of the present magnificent church. Naturally these debts were annoyances, but they were paid. On Jan. 19, 1866, a committee was appointed to apportion the debt upon the members. The committee made a report later, but that appears to have ended the matter. A similar effort was made in 1874. The plan suggests equity, but it seldom works well in church. The principle is applied in secular affairs, but in church matters people prefer the voluntary plan.

In the early years of its history the congregation did not increase rapidly. The organization was effected with 30 members. On Feb. 13, 1853, the communion was celebrated with 74 guests. This was on the Sunday after the dedication of the church. We must remember that in 1850 the population of Reading was only 15,743. Besides, people were slow in uniting with a congregation whose prospects were so doubtful, and which was burdened by debt.

The first members carefully guarded the church against desecration. On Feb. 2, 1853, the consistory tendered its

thanks to Mr. Wm. C. Ermentrout for procuring a melodeon for the use of the choir, but all other musical instruments were forbidden in church. The hope was expressed that the singing in future would be conducted in the same devotional spirit as before.

When Dr. McCauley was called in 1855 his salary was fixed at \$700 per year. The congregation paid his house rent. Subsequently the salary was increased to \$800. On May 1, 1864, the congregation increased it to \$1000, and on June 8, 1863, it was increased to \$1300. On Jan. 1, 1873, it was increased to \$1500.

In 1905 the Second congregation numbered 761 members, and the Sunday school 460, including the home department.

In 1905 the officers of the Second church were: Elders, Dr. J. H. Stein, Dr. A. S. Raudenbush, Solomon O. Kissell, Edwin T. Wink, Wm. R. Henninger, Horatio Jones; deacons, John H. Obold, Lorah Manger, W. A. H. Reider, Samuel Brandt, Prof. Rob. S. Birch, W. B. Keefer; trustees, J. Hain Ruth, Silas C. Ermentrout, Geo. F. Baer; secretary of consistory, W. B. Keefer; treasurer of general fund, Chas. H. Raudenbush; treasurer of benevolent fund, Prof. R. S. Birch; organist, Prof. W. S. Hollenback; sexton, Luther J. Miller.

REV. S. R. BRIDENBAUGH, D. D.

Samuel Reid Bridenbaugh was born in Sinking Valley, Blair county, Pa., Jan. 28, 1849. He was the second son of Henry H. and Susan Bridenbaugh. His boyhood days were spent on the farm, working throughout the summer season and attending the country district school

in winter. When sixteen years of age he was sent to Juniata Collegiate Institute, Martinsburg, Pa., where he began preparation for college. He spent one term at Mercersburg Academy and about six months at Franklin and Marshall Academy, Lancaster. In the autumn of 1868 he entered Franklin and Marshall College, graduating with honor in 1872. After graduation he taught Latin and Greek during a summer term in the academy at Martinsburg, and in October, 1872, he entered the Theological Seminary at Lancaster, graduating from the same in May, 1875. The next week thereafter he was licensed to preach and ordained to the ministry in the Reformed church at Mercersburg in May, 1875, by a committee of Mercersburg Classis, consisting of Rev. Dr. E. E. Higbee, Rev. William M. Deatriek and Rev. Dr. P. S. Davis. He at once assumed the pastorate of the Greenfield charge, consisting of four congregations. During his short pastorate of a little more than one year in this charge a new church edifice was erected and more than one hundred added to the membership. He resigned to accept the presidency of Juniata Collegiate Institute. On Sept. 20, 1877, he became pastor of Trinity Reformed church at Berlin, Pa., serving it until March, 1885. It was during his pastorate at Berlin that the beautiful new Trinity Reformed church was erected. While residing there he was elected by Pittsburg Synod as synodical editor of the Reformed Church *Messenger*, which position he held until he removed within the bounds of the Eastern Synod.

Having received a unanimous call from Trinity Reformed church, Bloomsburg, Pa., in March, 1885, he en-

tered at once upon the work in that town, acting at the same time as supply of the Heller's congregation, eight miles distant in the country. He labored with indefatigable zeal in these congregations until Feb. 22, 1887. A short time prior to that date he had been unanimously elected and called to become pastor of the Reformed Church of the Ascension, Norristown, Pa. On Feb. 22, 1887, he removed to Norristown, where his pastorate continued until May 1, 1892. While pastor of the Church of the Ascension the large indebtedness on both church and parsonage was liquidated, the membership greatly increased in numbers and generous sums were contributed for benevolent purposes. He organized the mission Sunday school in West Norristown, from which was developed Christ Reformed church. Before his resignation as pastor of the Church of the Ascension lots had been purchased and paid for, on which Christ church was subsequently erected. His pastorate at Norristown ended May 1, 1892, when he removed to Reading to assume the duties of pastor of the Second Reformed church, to which position he had been elected and called in the preceding January.

During the present pastorate of thirteen years Rev. Dr. S. R. Bridenbaugh has received into the membership of the congregation 687 persons—295 by confirmation and 392 by certificate or renewal. In the same period the congregation has contributed for benevolent purposes the sum of \$101,512, and for congregational purposes \$135,668, a total of \$237,180. The present communicant membership is 761.

Besides his work as pastor of the Second church Dr. B. organized Faith congregation in the new church on

Bingaman street on Nov. 13, 1892, and St. James' congregation in West Reading on Jan. 1, 1893. In 1896 the honorary title of D. D. was conferred upon him by Franklin and Marshall College. Dr. Bridenbaugh has been a member of the Bi-Synodic Board of Home Missions since October, 1897, and of the Board of Home Missions of the General Synod since May, 1899. He has been stated clerk of Reading Classis since June, 1901.

On January 19, 1876, Dr. Bridenbaugh was married to Miss Lydia A. Bowman, of Chambersburg, Pa. Their union was blessed with four children, three sons and one daughter. The daughter, Mary Elizabeth, died July 8, 1888, aged 11 months. The three sons grew to manhood. Rev. Paul S. died Aug. 31, 1904. Two sons survive, John H. and George B., the former a member of the Reading bar and the latter a student at Harvard University.

SECTION III.

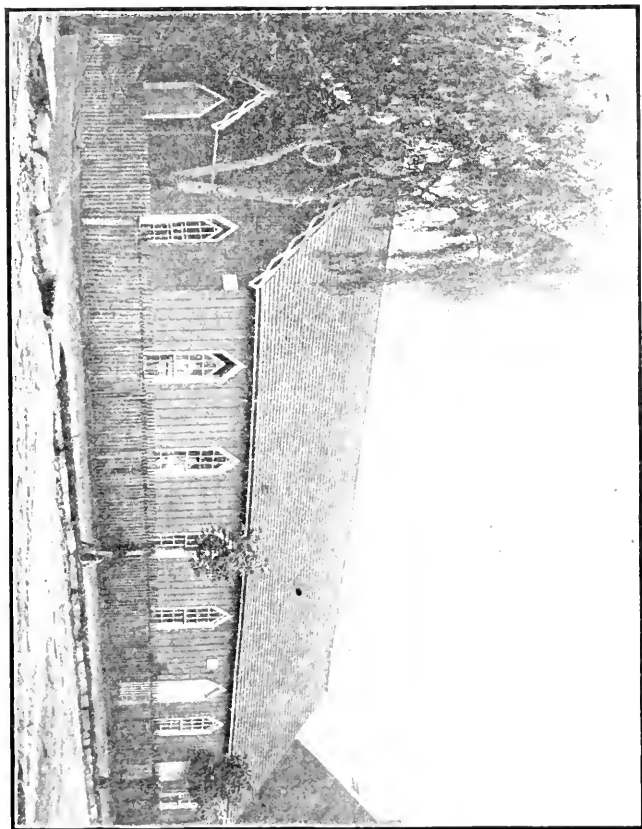
ST. JOHN'S REFORMED CHURCH.

✕ (Third Congregation.)

St. John's is the third Reformed congregation organized in the city of Reading. Some time in 1863, after Dr. B. Bausman had come to Reading as the pastor of the First Reformed church, he commenced to mature plans for the organization of some mission schools in the city. St. John's Sunday school was the first fruit of this effort. It was organized by Dr. B. Bausman, Dr. C. F. McCauley and Rev. Wm. A. Good in the old school house on Franklin street, between Eighth and Ninth streets, on Sunday, March 6, 1864. On the second Sunday 75 scholars were present. Rev. W. A. Good was the first superintendent, and he bestowed much time and labor upon the work. He continued in the position until Aug. 12, 1871, some time after the congregation had been organized. He was assisted in conducting the school by his amiable wife. These people were the parents of Dr. James I. Good, present pastor of Calvary church and Dean of the Ursinus School of Theology in Philadelphia.

On Nov. 23, 1864, about nine months after the organization of St. John's mission school, Dr. B. Bausman purchased a lot of ground, 40 feet front, at the northeast corner of Ninth and Chestnut streets, for \$950, and erected a frame chapel, 30 by 45 feet, upon it. He assumed the financial responsibility of the same. The school was re-

moved to the chapel on Sunday, April 2, 1865, and the dedication took place on this occasion. This was some-



ST. JOHN'S REFORMED CHAPEL.

thing new in the Reformed Church in Reading, and there was a large attendance. Dr. B. Bausman spoke in Ger-

man and Dr. C. F. McCauley in English. For a considerable length of time Rev. Mr. Good preached English and German in the chapel. The writer well remembers some of his sermons. He was a cultured, kind-hearted gentleman, and a lover of children. The members of the school were warmly attached to him. He was the first superintendent of public schools of Berks county, and rendered excellent service in allaying the opposition to the new system which prevailed among the people. He held many public meetings and explained the advantage of the free schools to the people. Rev. Mr. Good died suddenly on Sunday, Feb. 9, 1873. His mother was truly a mother in Israel. The family resided at Rehrersburg, Berks county, Pa., and later at Reading. His father, Hon. Philip H. Good, died early and left his widow with five sons and several daughters. In order to give her children an opportunity to secure an education, and because her son, William A., was rector of the preparatory department of Marshall College, she removed to Mercersburg, Pa., where Marshall College was then located. She devoted four of her five sons to the ministry—William A., Reuben, Jeremiah H. and James. The latter died while a student in the seminary; Reuben and Jeremiah H. were until their death connected with Heidelberg College and Seminary at Tiffin, Ohio, and were useful and eminent men. A sister became the wife of Dr. Wm. K. Zieber, now at Hanover, Pa. All those named have passed away.

The chapel was twice enlarged to provide room for the growing school. In each instance fifteen feet were added to the length of the building, so that its size was now 30 by 75 feet. During several years a German Sun-

day school was also maintained. After its discontinuance, several German classes were maintained in the English school. The writer taught a German class for some time.

Rev. Mr. Good was succeeded as superintendent by Mr. J. Allen Riegel, who served until the end of May, 1878. William E. Good, a son of the first superintendent, served two years, and Henry H. Holl one year. In 1883 Rev. Dr. J. W. Steinmetz became superintendent and continued in this position, with an intermission, until 1902.

On Sunday, June 25, 1871, St. John's Reformed congregation was organized by Dr. Bausman with fifteen members. The start was made with a small number, but this was gradually increased to an encouraging degree. At this time the Sunday school numbered about 300.

The first pastor was Rev. Christian Kessler. He was called while still a student in the Seminary at Lancaster. For some time he continued his studies in the Seminary and preached on Sundays. He delivered his first sermon on June 4, 1871. On May 24, 1872, he was ordained and installed as pastor of St. John's church by a committee of Lebanon Classis, consisting of Revs. I. E. Graeff, D. B. Albright and W. F. P. Davis. But his labors here were of short duration. Already on Jan. 31, 1873, he was compelled by illness to resign. In the fall of the same year he made a trip to California, but his health was not greatly improved. He then located at Lehighton, Pa., and engaged in teaching. He died on May 26, 1874, aged 28 years, 6 months and 13 days. His funeral took place on May 29. Rev. Dr. L. K. Derr conducted a German service at Lehighton. The body was then brought to Reading, where a further service was held in St. Paul's

church. Dr. B. Bausman conducted the service, assisted by Dr. C. F. McCauley, Dr. T. G. Apple, Dr. H. Mosser, and Revs. J. G. Shoemaker and James A. Schultz. Interment was made in Charles Evans' Cemetery.

Mr. Kessler was born in Switzerland, Nov. 13, 1845, as the son of John and Burga Kessler. When the boy was three years old, the family located in Reading and united with the First Reformed church, in whose bosom the son grew up. He was confirmed by Dr. A. S. Leinbach, and by him encouraged to devote himself to the ministry. He studied in Mercersburg College at Mercersburg and in the Theological Seminary at Lancaster, and graduated from the latter institution in the spring of 1872. Two brothers were also Reformed ministers—Tobias Kessler, who was killed in a trolley accident near Allentown on December 23, 1901, and John M. Kessler, who died on Jan. 19, 1899. All of these grew up in the First church.

Rev. Christian Kessler was succeeded in St. John's pastorate by Rev. James A. Schultz, whose work here was also of short duration, as was that of his successor. Mr. Schultz commenced his work in March of 1873. He was installed on Easter Monday evening by a committee of Lebanon Classis, consisting of Revs. A. S. Leinbach, B. Bausman and F. W. Dechant. Unfortunately he was allowed to labor only a little more than six months, when he was compelled to resign by failing health on October 19, 1873. He had been quite active, and there was the promise of great usefulness. He confirmed 25 persons and received 60 others by certificate. Mr. Schultz was born in Montgomery county, studied in the Reformed

institutions and was ordained in 1866. He came to Reading from Schaefferstown, Pa. His lot has been a sad one. During a long time he had been afflicted with mental troubles, and is at this time an inmate of an asylum.

The third pastor was Rev. J. G. Shoemaker, who commenced his work on March 15, 1874. On this day he was installed by a committee of Lebanon Classis, consisting of Dr. B. Bausman, Rev. J. Fündeling and Dr. H. Mosser. His pastorate was also of short duration, continuing less than one year.

He was born at Friends' Cove, Bedford county, Pa., August 15, 1828. He studied in Marshall College, and after teaching a number of years he pursued a course of studies in the Theological Seminary. He was examined and licensed by the Eastern Synod in the fall of 1855 and ordained on July 13, 1856. He served the Rimersburg charge in Clarion county, Pa., until the early part of 1874, when he became pastor of St. John's church, Reading. He found the work here too difficult, and his health began to fail. On March 1, 1875, Mr. Shoemaker accepted the call to Aaronsburg, Pa. On Nov. 1, 1879, he went to Emporia, Kansas, and spent over a year there. On Jan. 1, 1881, he became pastor at West Alexandria, Ohio, and on Jan. 1, 1885, he entered upon his last charge at Red Bank, Clarion county, Pa. On Nov. 25, 1885, being Thanksgiving Day, Mr. Shoemaker was stricken with paralysis, and suffered from this affliction during the long period of nearly eleven years. For a long time he was entirely helpless. Meanwhile his affliction was increased by the death of his wife. Mr. Shoemaker died near Blackburn Station, Allegheny county, Pa., at the

home of a son, on Oct. 20, 1896. He was buried on Oct. 23 at Braddock, Pa. Rev. A. K. Kline preached the sermon.

The resignation of Mr. Shoemaker was followed by a vacancy in the pastoral office of seven months. The frequent changes of pastors had a depressing effect upon the people, but they held well together in the hope of a more successful future, which came in the next pastorate.

Rev. Dr. J. W. Steinmetz was the fourth pastor. He was installed on Oct. 12, 1875, by a committee of Lebanon Classis, consisting of Rev. B. Bausman, D. D., Rev. C. F. McCauley, D. D., and Rev. A. S. Leinbaeh. Dr. Steinmetz at once saw that the great need of the congregation was a new and larger church, and at an early day he started a movement for the erection of a new church. The congregation had a debt of \$2500 at this time. The larger portion of this was incurred by the purchase of an additional lot, 22 by 105 feet, for \$1800. This was a wise purchase, as it made the erection of a new church on the old ground possible. The movement for a church at first received but little encouragement on the part of the members for obvious reasons. All of them were people of moderate means, and many could contribute but little for a new church. Finally Mr. William Lotz, a grandson of Nicholas Lotz, of Revolutionary fame, came forward and generously offered to furnish 400,000 bricks for a church and parsonage. This gift was worth about \$1600. This settled the question. Permission was given Dr. J. W. Steinmetz to go forward, and a building committee was appointed, consisting of the pastor, Solomon Hartman, Daniel Wiegner and John B. Brunner, of the congregation, and Messrs. J. B. Fricker, of St. Paul's, and



REV. WM A. GOOD.



REV. C. KESSLER.



REV. J. A. SCHULTZ.



REV. J. G. SHOEMAKER



REV. J. W. STEINMETZ, D.D.



REV. T. H. LEINBACH.

PASTORS OF ST. JOHN'S CHURCH.

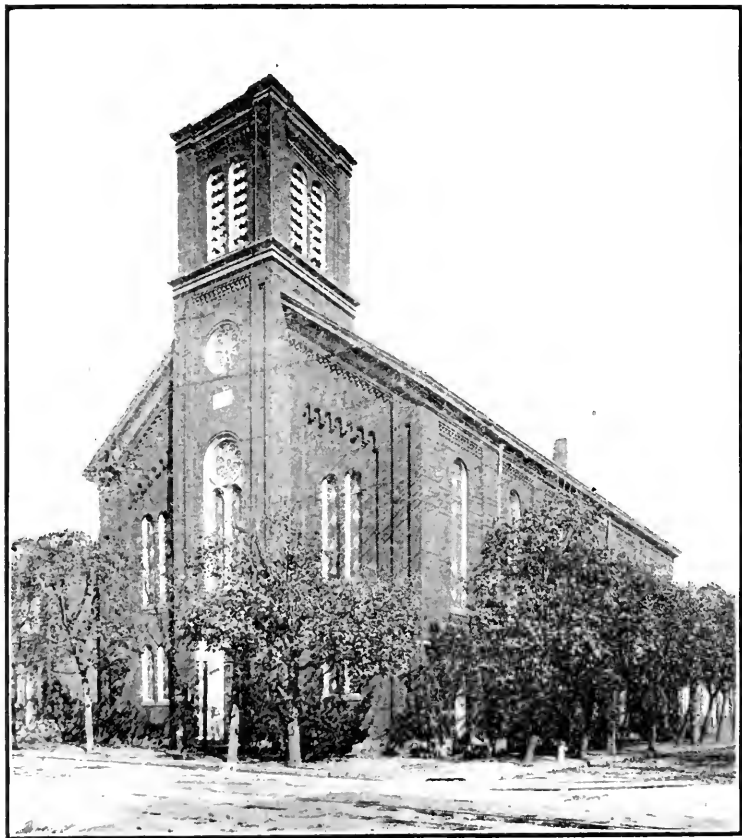
John F. Orth, of the Second church. On July 9, 1876, the last service was held in the old chapel, after which it was demolished. The cornerstone of the new church was laid on August 20, 1876. Dr. J. S. Stahr preached in German, and Dr. B. Bausman followed in an English address. Pastor Steinmetz laid the stone in the usual way. The usual articles were placed in the stone. The plan provided for a brick church, 53 by 85 feet, with basement, and gallery in audience room and tower of 76 feet in height in the centre of the front. The seating capacity was to be about 700.

Pastor Steinmetz took the lead in the work, and under his direction it was carried through successfully. He not only superintended the work of erection, but also collected money among the members and friends of the congregation. He received valuable assistance from the representatives of the other congregations on the building committee. During the erection of the church the Sunday school held its sessions in the new school house on Franklin street, on the site of the old one in which it had been organized, whilst the congregation worshiped in the Second church.

On Dec. 31, 1876, the basement was so far completed that the congregation and Sunday school could take possession of it. On Sunday, March 13, 1877, the basement was dedicated by the pastor. Dr. T. G. Apple preached the sermon.

The auditorium was dedicated on Sunday, October 14, 1877. In the morning Dr. C. H. Leinbach preached in German and Dr. C. Z. Weiser in English. The formal dedication took place in the afternoon, and was conducted

by Pastor Steinmetz, after which Dr. J. O. Miller preached a sermon. In the evening Dr. Miller preached again.



ST. JOHN'S REFORMED CHURCH.

The new church presented a beautiful, solid appearance. The windows are of stained glass. At the same

time a parsonage adjoining the church was erected. The cost of erecting the church and parsonage was \$16,554 which was universally regarded as the cheapest church property in the city. The cost of the buildings and the previous debt amounted to \$19,742.99 ; the contributions amounted to \$9688.28, leaving a debt on Feb. 1, 1879, of \$10,054.71. This was a heavy load for a poor congregation, but generous members of other churches extended liberal aid then and afterward. The debt was subsequently reduced to \$5200. The congregation was now better than ever prepared for aggressive work. The only hindrance to progress was the debt.

One of the most active among the early members of the congregation was Mrs. Wiegner, wife of Mr. Daniel Wiegner. She was in the front rank of the workers, and solicited a good deal of money for the support of the congregation. Whilst others became discouraged on account of the frequent changes of pastors and other circumstances, she was always hopeful and active. She had taken a deep interest in the erection of the new church, and was allowed to see its completion. She entered into rest on October 8, 1879, aged 68 years. Her husband, who had also served the church well as an officer, died on Jan. 11, 1883, in his 75th year.

In the rear of the pulpit was a large vacant space in the wall. A gentleman, not a member of the congregation, was impressed by the void whilst attending church. He therefore, at his own expense, had the place filled with a well-executed painting representing the ascension of Christ. The painting was unveiled in connection with the harvest festival on August 15, 1880. The generous

donor was Mr. Abraham Reeser. His gift was highly appreciated.

When the church was erected, the space in the tower was left vacant. There was no bell. In April, 1883, the congregation was presented with a 1300-pound bell by the three brothers, Manasses, Michael and John DeLong, and Samuel Rauch. Mr. J. B. Fricker paid for the freight and the hanging of the bell. Neither of those mentioned were members of the congregation.

On May 15, 1888, the Woman's Missionary Society was organized. The first anniversary on May 15, 1889, was an occasion of special interest. The speakers were Dr. A. R. Bartholomew and Rev. M. Oshikawa. The latter is one of the first fruits of the Reformed mission work in Japan, and was spending some time in this country. He is a man of prominence in his native country.

On Sunday, March 10, 1889, the twenty-fifth anniversary of the Sunday school was celebrated. In the forenoon Rev. Lewis Robb preached at the usual church service. The celebration proper took place at six o'clock p. m. Dr. B. Bausman delivered the principal address on the origin and growth of the school. Dr. A. S. Leinbach also delivered an address. At this time, after an existence of 25 years, the Sunday school numbered 500 members and the congregation 525.

There was still something needed in the new church—a new organ. This was secured in the early part of the year 1893. It was manufactured by Mr. Samuel Bohler at a cost of \$3500. Pastor Steinmetz secured nearly the whole of this amount. The organ was dedicated on Sunday, May 7, 1893, by the pastor. The sermon was

preached by Dr. A. R. Bartholomew. The organ is an excellent instrument, and added greatly to the interest of the church services.

The congregation was burdened with a pretty large church debt, which was contracted in connection with the erection of the church. The debt was gradually reduced. A mortgage of \$4000 against the church was held for some years by Miss Anna M. Von Nieda, a member of the First Presbyterian church. She died on January 17, 1897. In her will she bequeathed the whole amount to St. John's church. This came as a most welcome gift. Much credit for it belongs to Dr. Steinmetz, who had suggested to the lady that such an act would be a great blessing. Relatives of Miss Von Nieda made an effort in court to have the will set aside on the alleged ground of undue influence, but the court sustained the will and the mortgage was cancelled by the executor. The mortgage was burned at a special service. Thus nearly the whole of the remaining debt was cancelled.

During the summer of 1899 the church was extensively improved. The audience room was refrescoed, a new roof placed on the building, etc., at a cost of \$1600. The church was reopened on Sunday, Oct. 1, 1899. Dr. B. Bausman in an address reviewed the history of the congregation. He spoke of the labors of the four pastors—Revs. C. Kessler, J. A. Schultz, J. G. Shoemaker and Dr. J. W. Steinmetz. Short addresses were also delivered by Revs. M. A. Kieffer, F. B. Hahn and C. E. Schaeffer.

On Sunday, September 30, 1900, Dr. J. W. Steinmetz preached an historical sermon, reviewing his pastorate of twenty-five years at St. John's church. This was an oc-

easion of unusual interest. During these twenty-five years in Reading Dr. Steinmetz confirmed 727 persons, received by letter 476, officiated at 1217 baptisms, 377 weddings and 468 funerals. The congregation contributed for its own maintenance, with outside help, \$70,000, and for benevolent purposes \$6000. At the first communion twenty-five years before there were only 80 guests. Only 26 of the members at that time were on the roll at this date, and the church membership now was about 450.

The quarter-centennial of Dr. Steinmetz's pastorate was celebrated by a series of special services from Sunday, Oct. 7, 1900, to Sunday, Oct. 14, inclusive. Sermons were preached by Dr. J. H. Dubbs, Rev. J. C. J. Kurtz, Dr. H. Mosser, Rev. T. M. Yundt, Dr. J. M. Titzel, Dr. W. E. Krebs and Dr. E. V. Gerhart. The services culminated in the celebration of the communion on Sunday, Oct. 14, when Dr. E. V. Gerhart preached the sermon. On Thursday evening, Oct. 11, the services partook largely of a social nature. Dr. J. M. Titzel preached the sermon. During the delivery of the sermon he was twice seized with fainting spells. After the sermon Mr. William A. Levan, on behalf of the congregation, presented Pastor Steinmetz with a silver tray, on which rested twenty-five silver dollars of the 1900 coinage. They were fresh from the Philadelphia mint. This was followed by Miss Mary Addams presenting Mrs. Steinmetz with a beautiful mahogany work table and a gold thimble. Dr. Steinmetz received the gifts in a feeling manner.

The congregation then repaired to the basement, where the young people's society gave a reception and furnished ice cream and cakes. A long table was surrounded by

the clergy of Reading and a few other friends. About forty ministers were present, and they were welcomed by Dr. Steinmetz. The response was made by Rev. Dr. S. R. Bridenbaugh. Dr. H. Mosser served as toast master. Five-minute addresses were delivered by Revs. George C. Heckman, D. D., M. C. Horine, D. D., C. S. Gerhard, D. D., J. D. Woodring, J. S. Bromley, R. W. Hufford, D. D., and B. T. Callen.

Two more surprises awaited Dr. Steinmetz. Wm. A. Levan, in behalf of the young people's society, presented him with a fine leather upholstered Morris chair, and Mr. I. D. E. Swartz, in the name of his Sunday school class, presented him with a silver napkin ring. The recipient responded in fitting terms. Thus ended a delightful evening.

The celebration of this twenty-fifth anniversary was a complete success. The church was handsomely decorated with flags and bunting with the Reformed colors. The celebration had a quickening effect upon the whole congregation.

On Dec. 1, 1903, Dr. Steinmetz resigned the pastorate of St. John's church on account of ill health, after having served 28 years. He reluctantly took this step, and the consistory with equal reluctancy accepted the resignation. At the same time Dr. Steinmetz was made pastor emeritus. His resignation took effect on May 1, 1904. He entered upon the work here in 1875, when the congregation was still worshipping in the old frame chapel. At that time it numbered 166 members, with 270 scholars in the Sunday school. At the time of his resignation there were 460 church members and 545 scholars in the school.

Mainly through the efforts of the pastor the large new church was erected and the new pipe organ secured.

Dr. Steinmetz preached his farewell sermon on Sunday evening, April 24, 1904. His text was 2 Cor. 13 : 14. It was an occasion of much sadness. The people were loth to part with their old pastor, who had been their faithful shepherd during twenty-eight and one-half years. During his pastorate of 28½ years at St. John's church Dr. Steinmetz baptized 1318 persons, confirmed 811, received by certificate and renewal 484, buried 521, married 421 couples and preached at church services and weekly prayer meetings 4010 times. Of the 80 guests of the first communion in October of 1875 thirteen were still living.

John W. Steinmetz was born on Feb. 14, 1834, near Schaefferstown, Lebanon county, Pa. His parents were John and Anna Steinmetz. At the age of sixteen he was baptized and confirmed by the late Rev. Thomas H. Leinbach. After attending the public schools in his neighborhood, he commenced his studies at Mercersburg in May, 1851, in the preparatory school. In 1853 he went with Marshall College as it was removed to Lancaster and united with Franklin College at the latter place. He was graduated from the college in the spring of 1856, and was one of the honor men of his class. He then entered the Theological Seminary at Mercersburg, and was graduated from it in 1858. He was examined and licensed by Lebanon Classis on May 17, 1858. He was ordained by East Susquehanna Classis, at Sunbury, Pa., June 6, 1858. On May 20 of the same year he was married to Miss Mary M. Mays. Their union was blessed with one

son and one daughter, both of whom are living.—Dr. Steinmetz's first field of labor was the Sunbury charge, consisting of five congregations, where he labored nearly four years, until April, 1862. At this time he became pastor of the Danville charge, consisting of three congregations, where he labored $13\frac{1}{2}$ years. During his pastorate at Danville Dr. Steinmetz served as financial agent of the Seminary at Lancaster. In this work he was eminently successful, and collected the sum of \$36,000 for the support and removal of the Seminary to Lancaster.—In October, 1875, Dr. Steinmetz accepted the call to St. John's church, Reading, and preached his first sermon here on the tenth day of that month. He continued in the work $28\frac{1}{2}$ years, until May 1, 1904, when he retired on account of ill health. The honorary degree of D. D. was conferred upon Dr. Steinmetz by Franklin and Marshall College in 1897. In 1881 he was president of the Eastern Synod, which held its sessions in Danville, Pa. Before coming to Reading Dr. Steinmetz preached over 3600 sermons and delivered about 1100 addresses at prayer meetings.

Some time before his resignation, Dr. Steinmetz and family removed from the parsonage at the church to 150A West Douglass street, where he resided until his death. His interest in the work of the Church continued unabated until his end.

Dr. Steinmetz died on Tuesday morning, January 24, 1905, at the age of 71 years and 10 days. He was survived by his wife, one son, one daughter and several grandchildren. His funeral on January 28 was largely attended. The services were held in St. John's church.

All the services were in charge of Rev. T. H. Leinbach. About thirty ministers were present. Short sermons were preached by Drs. B. Bausman, H. Mosser and L. K. Derr. The services were conducted by Revs. S. R. Bridenbaugh, D. D., H. Y. Stoner, Jas. I. Good, D. D., J. R. Brown and J. H. Dubbs, D. D. Dr. J. P. Stein read a biographical sketch of Dr. Steinmetz, Rev. B. T. Callen read the action of the Reading Ministerial Association, and Rev. C. E. Creitz read the action of the Reformed Ministerial Association. Interment on Charles Evans' cemetery.

Mrs. Mary M., widow of Dr. Steinmetz, did not long survive her husband. She died on Sunday, April 16, 1905, at the age of 70 years, 7 months and 19 days. Her funeral took place on Wednesday, April 19. She was buried by the side of her husband on Charles Evans' cemetery. Rev. T. H. Leinbach officiated.

On Feb. 23, 1904, St. John's congregation elected Rev. Thomas H. Leinbach to the pastorate. He accepted the call, and entered upon the work on May 1, 1904. On this day he was installed by a committee of Reading Classis, consisting of Revs. J. W. Steinmetz, D. D., C. E. Creitz and C. E. Schaeffer. On this occasion Dr. Steinmetz was presented with twenty-nine new dollar notes representing the number of years he served the congregation.

Thomas H. Leinbach, the youngest son of Elias and Caroline Leinbach, was born at Leinbach's, Pa., June 3, 1868. He prepared for college at the Keystone State Normal School, entered Franklin and Marshall College in 1887, and graduated from it with honors in 1891. Entering

Lancaster Seminary in the same year, he graduated from it in 1894. He was examined and licensed by Lebanon Classis on May 15, 1894. Mr. Leinbach having accepted a call from the Great Swamp-Chestnut Hill charge, he was ordained and installed by a committee of Goshenhoppen Classis, consisting of Dr. C. Z. Weiser, Dr. Eli Keller and Rev. J. L. Roush, on his twenty-sixth birthday anniversary, June 3, 1894. On November 29, 1894, he was married to Katharine E. Miller, of Bernville. Rev. Mr. Leinbach continued in his first charge nearly ten years, during which time almost \$7000 was raised for benevolence and more than \$22,000 for congregational purposes. A parsonage was also erected by the Great Swamp congregation at a cost of \$2500, and the church remodelled at a cost of nearly \$4000. Mr. Leinbach served frequently as a delegate to the Eastern Synod, and in 1902 he was elected president of that body.

In the fall of 1904 the exterior of the church and parsonage was painted, the cost of which was borne by a friend of the congregation.

On Sunday, Jan. 9, 1905, St. John's church lost one of her oldest and best known members by the death of Sam. B. Ruth, in his 86th year. He was born in 1819, came to Reading in 1835, and resided here until his end. He was during 21 years employed in the Reading post-office.

The superintendents of St. John's Sunday school have been: Rev. William A. Good, J. Allen Riegel, Wm. E. Good, Henry H. Holl, Dr. J. W. Steinmetz and Wm. A. Levan, the latter filling the office at this time.

One of the many good results of the great Moody meetings in Reading in the early 80's was the organiza-

tion of a Young Men's Association in St. John's church by Dr. J. W. Steinmetz. The first years were years of struggle for existence, but the work was carried on until Sept. 4, 1889, when the young men's society gave way to the Young People's Society. The society holds devotional meetings every Sunday evening one hour before church services, except during the months of July and August.

The officers of St. John's church in 1905 were: Elders, Henry E. Hafer, Cyrus D. Moyer, James M. Rothermel, Wilson B. Hauck; deacons, William A. Levan, Wilson J. Clay, Jefferson F. Rhoads, Alvin E. Palm, Jacob W. Strunk, Howard Moser; trustees, Chas. W. Smith, Irvin W. Reeser, Fred. Haag; consistorial officers, President, Rev. Thos. H. Leinbach; recording secretary, Wm. A. Levan; financial secretary, Wilson J. Clay; treasurer, Alvin E. Palm; organist, Irvin D. E. Swartz; janitor, Charles Ganster.

In 1905 St. John's congregation numbered 543 member, and its Sunday school 490 members.

SECTION IV.

ST. PAUL'S REFORMED CHURCH.

(Fourth Congregation.)

Like that of the Second congregation the history of St. Paul's congregation is interwoven with the history of the First church, and even more so. Practically nine years elapsed from the time of the first inception of the movement to the organization of the congregation. A vast deal of time, thought and care were required before the movement was consummated which resulted in the organization of St. Paul's church.

When Dr. B. Bausman was called to the pastorate of the First church in 1863, it was more or less distinctly understood that there was to be a new English congregation. The first congregation with 1000 members was too large for one pastor, and it was felt that the proper development of the Reformed Church in the city required another English flock. At that time there were only two Reformed churches here—the First and the Second. But the task of organizing another congregation was much greater and more difficult than any one then anticipated. And meanwhile St. John's church was organized, which had not been thought of in 1863.

The first official step for a new congregation was taken by the First church consistory on Dec. 4, 1865, when a meeting of the congregation was called for Jan. 1, 1866, at 2 p. m., "to take into consideration the propriety of ap-

plying to the Legislature for authority to sell a portion of the ground belonging to the congregation, the proceeds to be applied to the building of another house of worship for the use of this congregation, whenever it may be considered necessary or expedient by a majority of the congregation." The congregation met on January 1, and after a lengthy discussion resolved that the chairman appoint a committee of seven to ascertain the probable value of the ground occupied as the graveyard, and also the cost of removing the dead and purchasing a lot in Charles Evans' Cemetery for their reinterment. The committee was also to ascertain how much money could be secured for a new church, and to report at an adjourned meeting of the congregation to be held on the evening of Jan. 15. The committee consisted of A. F. Boas, Isaac McHose, Jos. S. Hoyer, Peres Hain, Henry Fry, Cyrus Rick and Jacob R. Ritter. Of these only Messrs. McHose and Ritter are still living.

At the adjourned meeting on Jan. 15 the committee reported that the estimated cost of removing the dead and purchasing a lot on the cemetery would be about \$3000; that the graveyard could be divided into twelve lots of 20 feet front each—four of them 110 feet, and eight 230 feet in depth, leaving 27 feet west and 13 feet north of the church. The market value of the lots was placed at \$24,000. Further action was postponed until January 22.

On Jan. 22, 1866, the congregation by a vote of 48 to 18 decided against selling the graveyard and using the proceeds for the erection of a new church. The first effort in this direction ended in failure, but the movement had been started, and it was not allowed to rest long.

On April 2, 1866, the consistory again took up the project of a new church. It called a congregational meeting for the evening of April 16 to consider a proposition for the erection of a new house of worship. It also appointed a committee of five to prepare a plan for the proposed new church and report on the evening of April 7. This committee consisted of Joseph S. Hoyer, Samuel Hull, Adam Leize, George Gehman and Isaac McHose. On the latter date the committee reported a preamble and resolutions to be presented to the congregation, which were approved by the consistory.

At the congregational meeting on the evening of April 16 the consistory submitted the following paper :

WHEREAS, The congregation of the First German Reformed church has increased so much in its membership that it is now impossible to accommodate all who make application for pews and desire seats in the church, thus causing unpleasantness on the part of the pastor, officers and church-going people. And

WHEREAS, The alternate English and German preaching in the First church being very laborious for the pastor and in many cases inconvenient to the people, and under these circumstances causing it to be exceedingly detrimental to the welfare and Christian prosperity of the church. Therefore

Resolved, That the time has come, and experience teaches this consistory continually that measures must be taken and arrangements made for the accommodation of the church-attending community, as the lambs cannot be fed when there is no room in the fold.

Resolved, That the consistory of the First German Reformed congregation is hereby instructed to appoint persons to take subscriptions for the purpose of raising money, and also be empowered to build an additional

church edifice, in which the worship shall be conducted exclusively in the German language, unless otherwise decided and directed by the Lebanon Classis at any future time.

Resolved. That the new church shall be built on the north end of the First German Reformed graveyard on a lot eighty feet front on Sixth street, by one hundred and thirty feet in depth east and west, and shall be free from debt, and no incumbrance shall rest thereon at the time when said German congregation shall be organized. Provided that if any debt shall remain unpaid in consequence of erecting said church, such debt shall rest on the property then remaining with the First church.

After considering the subject for some time, the congregation adopted the proposition by a vote of 54 to 37. A start had now been made, but it was at once realized that an error had been committed—that it was not the proper thing to send the German people, the aged fathers and mothers, out of the old home, and have their children remain in it. Already at a special meeting of the consistory on April 23, just one week after the above action, the members reported that it was the general feeling of the congregation that a new church should be erected for the use of the English people, and that the old church should remain for the use of the German people. Whereupon a committee of six persons—three representing the English and three the German people—was appointed to ascertain the views of the people, and, in case it should be desired, to present a petition to the consistory, to alter, change or amend the recent action of the congregation. On Oct. 1, 1866, the consistory received a petition signed by 76 members of the congregation, in which it is stated that a change has taken place in the views of the people

in reference to the action taken on April 16, that the petitioners firmly believe that it would be for the best interests of the people of both languages to erect a new church for the English members and leave the old church for the use of the German people. They proposed another congregational meeting to reconsider the former action, and to adopt measures to erect a new church for the English members, and that the church property be so divided that sufficient space be left to the old church for free and easy ingress and egress and for ventilation, and that the new congregation take the balance of the property and with the aid of the German members erect a church at some suitable place. Acting upon this petition, the consistory on Nov. 17 called a congregational meeting for Dec. 10, 1866, for the purpose named.

On Dec. 10 the congregation by a vote of 31 to 12 adopted these resolutions :

Resolved, That the ground belonging to this congregation, excepting 27 feet adjoining the west end, and 13 feet adjoining the north end of this church, be sold, and the proceeds applied to the building and furnishing of an English house of worship at some suitable place, and that the additional funds needed for the purpose be collected by the members of this congregation.

Resolved, That in case the above resolution receives a majority of votes, the decision of the election held on April 16, 1866, be declared null and void.

Another beginning for a new church had been made, as above indicated. But it is much easier to adopt resolutions than to carry them into effect. Much time was spent in discussing plans and location. Where should the new English church be located, after what plan

should it be erected, and what should be the cost? These were important problems which required much earnest thinking. Naturally there were various views expressed as to how the great work should be carried out. The consistory held frequent meetings, and considered all plans presented.

In the early part of 1869 an act was passed by the Legislature to enable the congregation to sell the graveyard and use the proceeds for the erection of a new church. The congregation on March 22, 1869, by a vote of 89 to 31, decided to sell the ground. The following building committee was appointed: Isaac McHose, A. F. Boas, Adam Leize, Samuel L. Young, G. William Clewell and Levi Quier. Many locations for the new church were suggested and considered. The Parker property (Potter's Field) opposite St. John's German Lutheran church, was purchased for \$18,000, but the title was defective, and the property was not accepted.

On March 6, 1871, the building committee was instructed to proceed with the erection of the church on the northwestern part of the church ground. Mr. E. F. Durang was employed to prepare a plan. He submitted a plan for a church with 640 seats, with an end gallery, and a Sunday school chapel in the rear. The estimated cost was \$50,000. The plan was adopted on May 3, 1871, and the church was erected according to it, but the cost far exceeded the estimate.

This was a busy time for all concerned. The work involved a vast deal of attention and labor on the part of the building committee, but they bestowed both liberally, besides contributing largely of their means for the erection of the church.

What should be the name of the new church? After considering various titles, this one was unanimously adopted: "St. Paul's Memorial Reformed Church." The word memorial was used in memory of the many Reformed people who had labored here and were buried on the site of the new church.

Ground for the new church was broken in the early spring of 1871. The corner-stone of the church was laid on August 27, 1871. The usual articles were deposited in the stone—a paper prepared by the pastor giving the history of the movement for the erection of the church, a Bible, catechism, constitution, church papers, list of names of all Reformed Sunday school scholars in Reading, a picture of the stone church erected in 1761. In the forenoon Rev. T. G. Apple, D. D., preached the sermon in the first church. In the afternoon a procession, led by the ministers, marched from the First church to the floor of the new building. The Sunday schools sang hymns during the marching. After prayer by Dr. D. Zacharias, Dr. B. Bausman formally laid the corner-stone. Just at this point there was a terrific thunder clap out of a clear sky, and in a short time a heavy rain fell. The people returned to the First church, where Dr. John W. Nevin preached a sermon. In the evening Dr. D. Zacharias preached the sermon. Dr. Zacharias had also preached at the laying of the corner-stone of the present First church in 1832. His ancestors were members of the First church a hundred years before. At this time Dr. Zacharias was the only Reformed minister still living of those who were present at the corner-stone laying of 1832. Besides those mentioned, there were also present

at the corner-stone laying of St. Paul's church Revs. Dr. C. F. McCauley, A. S. Leinbach, D. B. Albright, F. K. Levan, C. Kessler and J. B. Poerner. Of these only Mr. Albright is still living. According to the plan adopted, the church proper was to be 62 by 100 feet in size, and the Sunday school chapel 44 by 80 feet.

Following is a copy of the paper deposited in the corner-stone, as above referred to :

The First (German) Reformed congregation of Reading, Pa., having found it necessary to secure ample room and more frequent religious services for its English members, resolved, through its consistory, at a meeting held March 6, 1871, that a suitable church edifice, for the use of the said English members, should be erected on the northwest portion of its graveyard. In accordance with this action a building committee was appointed, consisting of Isaac McHose, A. F. Boas, Adam Leize, Samuel L. Young, William Clewell and Levi Quier. Agreeably to the instructions of the consistory, this committee proceeded with the erection of the new church, under the direction of E. F. Durang as architect, the corner-stone of which is now to be laid.

This house of God shall be known by the name of "*The St. Paul's Memorial Reformed Church*." Its congregation shall be in connection with and under the government and authority of the Reformed Church of the United States, holding the Heidelberg Catechism as its symbol of doctrine, and the Holy Scriptures as the divinely revealed will of God. This church shall be used and used only for the worship of God—the preaching of His Word, the administration of the holy sacraments, and the ordinances of His appointment.

This congregation erects this sacred edifice in memory of the pious and past generations, who lived and labored to establish and adorn the pure doctrines of the Reformed faith in this city. It is built as a memorial of our sainted brethren, whose worship for a period of one hundred and fifty years has consecrated the mother of the Reformed churches of Reading. Gentle hands and mournful hearts laid many of them to rest in this consecrated earth. Although by rever-

end hands their dust has been removed to another place, in order to make room for the erection of this church, in this holy temple their hallowed memory shall be embalmed, and their acts of worship perpetuated through coming ages. The resting place of the dead shall be reconsecrated for the worship and glory of God by the living, and for their salvation. May here the faith and piety of the fathers become the inheritance of the children, to the latest generations, where, though dead, they shall continue to speak in the life and worship of coming ages. May He here rear unto Himself a glorious spiritual temple built of the lively stones of regenerated and sanctified souls. Thus shall it be held sacred to the memory of those who sleep in God.

By grace this holy temple is to be a house and centre of love to the posterity of those who have gone before us; a spiritual dwelling place to all who here may seek and find the Savior of the world. Thus shall it become a memorial of the past, a bond of communion for the present, a means of blissful hope for the future—a vital chain uniting the saints on earth and all the dead in loving and immortal fellowship.

We would build this church to perpetuate the life-giving blessings of our holy religion. May the angel of the everlasting covenant watch over this holy place, and perpetually breathe upon it the spirit of peace and good-will among men. May it be made a spiritual City of Refuge—an Ark of Safety wherein multitudes of immortal beings shall be borne unto the haven of the saints' everlasting rest.

Here we will build an altar wherein to enshrine God's saving presence—a Shekinah unto His people—"a House of God and the gate of heaven." In this sacred edifice we wish to embody our gratitude to God for the gift of His adorable Son, Jesus Christ, through whom life and immortality have been brought to light, and in whose salvation He permitted us to have part. Herewith and herein we would henceforth praise Him for the great grace and many gifts bestowed on those who have died in the Lord, and now live with Him forever. In the presence of and in union with those who have gone before us in the way of salvation, by whom we are now compassed about, as a cloud of witnesses looking down upon us from the heavenly world, we lay the corner-stone of this

house of God, beseeching Him for the sake of His Son, Jesus Christ, to grant us grace, that we may enter at death into their joy, and so abide with them in rest and peace, till both they and we shall reach our common consummation of redemption and bliss, in the glorious resurrection of the last day. Amen.

Done this twenty-seventh day of August, A. D. 1871—the 95th year of our National Independence—Ulysses S. Grant being President of the United States, and John W. Geary Governor of the Commonwealth of Pennsylvania.

[Signed by the consistory and building committee.]

The work was pushed as rapidly as possible. The old church yard presented a busy scene of stone cutters, carpenters and brick layers at work. Much difficulty was encountered in securing a good foundation for the large tower. The sandy soil was excavated to the depth of about thirty feet, but no rock could be found. Therefore an artificial rock was constructed of concrete. Three hundred barrels of cement were used for this purpose.

In June of 1872 the consistory directed Dr. Bausman to commence holding English services twice a Sunday in the new chapel as soon as finished.

On Sunday, August 18, 1872, the chapel of the new church was dedicated. This was an interesting and joyous occasion. The great work for which many had labored so earnestly and long, was now largely completed. The chapel was crowded three times during the day. In the morning Rev. W. K. Zieber, D. D., of Hanover Pa., preached the sermon, after which Dr. B. Bausman formally dedicated the chapel. In the afternoon a union service of the several Reformed Sunday schools in the city was held in the new chapel. But there was not room enough for all, so an overflow meeting was held in the

unfinished main audience room. Dr. W. K. Zieber and Dr. J. O. Miller delivered addresses and related numerous incidents connected with the old union school in the court house and the Reformed school in the cellar of the First church. Both speakers were sons of the First church, and attended the latter school. Dr. Miller preached the sermon in the evening.

After the dedication of the chapel Dr. Bausman at once commenced to hold regular services twice a Sunday, as directed by the consistory of the First church. Rev. John S. Stahr, D. D., of Franklin and Marshall College, was called as assistant pastor, and ministered to the people of the First church.

On Sept. 23, 1872, the building committee presented a statement showing that the sum of \$56,296.75 had been expended on the building. The front part was under roof and the chapel finished. There was a debt of nearly \$27,000. The consistory unanimously resolved that when the new congregation would be organized, the debt incurred by the erection of the new church should rest entirely upon that church, and not on the old church.

On Nov. 18, 1872, the First Reformed congregation unanimously voted to convey the ground and property of the new church, 100 feet front on Sixth street by 230 feet in depth, to the new St. Paul's congregation, upon the condition that St. Paul's church assume all liability connected with the purchase of the Parker lot, the validity of whose title was disputed.

So far the work had been carried forward by the First church. The lots had been sold, and the proceeds, after paying all expenses, were used in the erection of the new

church. Here is an instance of a large church being erected before a congregation had been organized. The same was later done in the case of St. Stephen's, Calvary, St. Andrew's and several other churches.

St. Paul's congregation was organized by Dr. Bausman on Dec. 26, 1872, with 204 members, of whom 198 had been members of the old mother church. These officers were elected: Elders, Daniel Weitzel, Isaac McHose, L. B. Paxson, Louis Heilman, Francis Roland and Peter D. Getz; deacons, James L. Ellis, Samuel M. Ross, C. K. Whitner, Levi Quier, Isaac Ritter and Isaac From. Of these the brethren McHose, Paxson, Whitner, Quier and Ritter are still living. The new flock grew rapidly, and at the close of its first year numbered 420 members.

On January 6, 1873, St. Paul's congregation unanimously elected Dr. B. Bausman as its pastor. He resigned the pastorate of the First church, which had continued over nine years, and accepted the call of St. Paul's church. He was installed on Sunday, Feb. 23, 1873, by a committee of Lebanon Classis, consisting of Revs. Chas. H. Leinbach, D. D., Wm. M. Reily and Daniel B. Albright. Dr. Bausman has continued in this position ever since. He has labored in Reading forty-two years.

On January 15, 1873, a congregational missionary society was organized. This society is within nine days as old as the congregation. It holds monthly meetings, and has contributed a large amount of money for the cause of missions.

On Sunday, January 26, 1873, the sexton, Mr. Gideon Knabb, made a most important discovery in the cellar of the unfinished church. He found a package of securi-

ties to the value of \$125,000, consisting of bonds, mortgages, etc. These securities, together with \$40,000 in cash, had a few days before been stolen from the Mechanics' Bank in Lancaster during the noon hour. The securities were returned to the bank, and Mr. Knabb received a suitable reward. These securities were of no value to the thieves, as they could not have them converted into cash. The thieves no doubt placed them where they expected them to be found and restored to the owner.

For certain reasons St. Paul's congregation did not at once organize a Sunday school. In nearly all other instances the Reading Reformed congregations were developed from Sunday schools, but not so with St. Paul's church. During six months after the organization of St. Paul's congregation those members coming from the Sunday school of the First church, continued in that connection.

St. Paul's Sunday school was organized in its chapel on Sunday, July 6, 1873. It was started with 38 teachers, only a few of whom are still connected with the school. The school was from the beginning under the care and direction of a Board of Control, consisting of thirteen members—six from the school and six from the consistory, and the pastor as president. The school has always been most intimately connected with the congregation. The first officers were these: Superintendent, J. B. Frickner; superintendent of primary department, Mrs. R. V. R. Fry; secretary, Geo. W. Wagner; assistant, J. C. Hoffeditz; treasurer, H. C. McCauley; librarian, Levi Quier; assistants, John C. Fry, Dan. C. Roland, Ambrose McHose, Philip Boyer; directresses, Mrs. S. J. Mull,

Mrs. Levi Quier ; ushers, Isaac Ritter, Gideon Knabb. Of these only Mr. Fricker is still connected with the school. Five others have died, and others have left the city. The superintendents from the beginning to the present time have been : J. B. Fricker, 1873 to 1878 ; Jefferson Snyder, 1878 to 1897 ; J. B. Fricker, 1897 to 1901 ; Rev. C. E. Creitz, 1901 to date. In June, 1901, Mr. Fricker asked to be relieved of the superintendency, and that a younger man be elected. This wish was granted. Mr. Fricker has always led the singing, and is now musical director. The superintendents of the primary department have been : Mrs. R. V. R. Fry, Mrs. S. J. Mull, Miss Sarah R. Dechant and Mrs. B. Bausman. Each of the former three served until their removal from the city, and the latter was elected on Jan. 31, 1897.

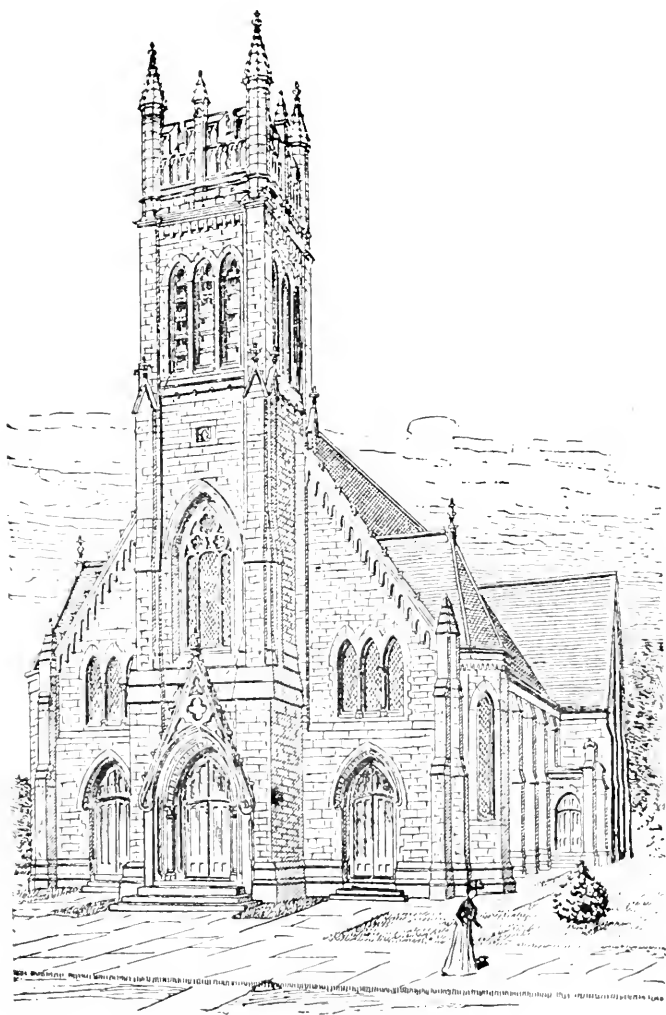
St. Paul's school has a noble history. This is recited in the following pages, in chronological order. The school has in a high sense been a nursery to the church, as will be observed. About 700 of its members have become members of the congregation. The school has always been noted for its liberality. It always paid its own expenses, gave thousands of dollars to benevolence, and during many years aided the congregation in meeting its current expenses. It also gave thousands of dollars toward the church debt. In 1899 the school organized a home department, which still flourishes, and in 1901 introduced the new Sunday School Hymnal.

Ex-judge Daniel Young had been one of the most active members of the First church. He had frequently served the congregation as church organist during vacan-

cies and often at weekly meetings, and was treasurer from 1864 to 1872. He was greatly interested in the erection of St. Paul's church, and often expressed the wish to live until its completion. His wish was partly gratified. He saw the chapel completed, and was one of the charter members of the new congregation. He served as treasurer of the new church until his death. He died on July 27, 1873, and was one of the first persons to be buried from the new chapel.

Soon after the dedication of the chapel the work of completing the audience room was continued. The dedication of the completed church took place on Sunday, February 15, 1874, almost three years after ground had been broken for its erection. It was a day of rejoicing. The great work had at last been completed. Three services were held on that day, and each time the church was overcrowded. In the morning Dr. T. G. Apple preached the sermon in the chapel. (He had preached in the morning of August 27, 1871, when the corner-stone was laid.) The dedication took place in the afternoon at two o'clock, conducted by Dr. B. Bausman. Among the large congregation were twenty ministers. Dr. E. E. Higbee preached the sermon. Dr. J. W. Nevin, who had also preached at the corner-stone laying, led in prayer, and Dr. S. R. Fisher pronounced the benediction. In the evening Dr. C. Z. Weiser preached the sermon. All of the persons named have since then entered into rest.

The new church presented a magnificent appearance, and was greatly admired. The audience room is 60 by 99 feet in size, with an end gallery. The ceiling is arched and 57 feet high at the highest point. The beautiful large



ST. PAUL'S REFORMED CHURCH.

stained glass windows are all memorials. The large one in the tower is particularly fine. The room is finished in hard wood. The 162 pews seating about 700 persons are of solid walnut. The pulpit recess is very large, and its frescoes contain life-size figures of Christ and the apostles Paul, Peter, John and Andrew. Similar figures of the apostles adorn the walls between the windows. The pulpit, altar, reading desk, chancel, railing and furniture are of solid walnut. To the north of the pulpit is a splendid organ, which cost \$5500. At the time of its erection there was no other organ superior to it in Reading. From the centre of the ceiling is suspended a large and magnificent chandelier, with 64 burners, which lights almost the entire room. The style of the church is Gothic. The front, all-around base and tower are of sandstone; the balance of brick, and slate roof. The chapel was 44 by 80 feet, finished in chestnut and oak. At the southern end there was a room for the primary department, which was separated from the main department by a glass partition. At the same end were two small galleries, one above the other. The first gallery was for the use of the consistory, societies, Bible class, etc. There are three entrances at the front of the church.

The congregation was treated to a general surprise at the time of the dedication of the new church. On account of the large cost of the building and the hard times then prevailing, the consistory hesitated to contract for an organ. However, it was felt that without an organ the church would be incomplete, and the organ was ordered. All were highly pleased with the splendid instrument, but how was provision for its payment to be made? It was a

difficult problem. After the dedication Dr. Bausman called a meeting of the consistory for this purpose, when, to the great and most agreeable surprise of all, the manufacturer handed over a receipt in full for the organ! A member had paid the \$5500. This was Mr. Isaac McHose, who had taken a prominent and active part in every movement for a new congregation and a new church. By this generous act he lifted a large load from the heavily burdened congregation. Mr. McHose is still living, and has been permitted to hear the sweet notes of the organ during more than thirty years.

The dedication services were continued on five evenings following, with sermons by Drs. T. G. Apple, W. E. Krebs, D. M. Wolff, John S. Stahr and F. W. Kremer.

The entire cost of the church was about \$90,000, which was nearly twice the original estimate. The work was performed during high times, which accounted for the great cost. Besides this the financial panic of 1873 came when the church was about completed. Many people lost their employment or had their wages reduced, and business men generally found their income greatly curtailed. Under these circumstances the debt became a heavy burden. But the people held firmly together and made many sacrifices for the cause. And no one made greater sacrifices than Pastor Bausman, whose salary during a number of years was at his own request fixed at a low figure, and who at the same time contributed liberally toward the payment of the debt. In this way the people not only paid the interest regularly, but also invariably raised the large classical apportionment for benevolent purposes, and in course of time paid the debt. Unfortunately large sums were

consumed for interest, but it was unavoidable. At the same time the trying ordeal served as a discipline for the congregation. Heroic sacrifices were required, and by making these the people cultivated the beautiful grace of giving, which became permanent. Not only has the heavy debt been paid and large amounts contributed for benevolence, but over \$25,000 has been given for the erection of other Reformed churches in Reading, besides dismissing many of the best members to start new congregations. Thus the daughter of the old mother church has herself become the fostering founder and mother of four other Reformed churches in Reading.

Some time after the completion of the church the Sunday school was presented with a beautiful, large oil painting representing Christ blessing little children. The picture now graces the western wall in the rear of the pulpit. It was painted by Mr. George Seiling and is a superior specimen of art. It was the gift of Mr. A. F. Boas, that well-known friend of children. The cost was \$500.

On Nov. 10, 1883, the Eastern Synod commenced its annual sessions in the church. Rev. Thos. C. Porter, D. D., of Easton, was elected president. He had been the first pastor of the Second church. The Synod was also attended by Dr. J. C. Bucher, who organized the Second church while he was pastor of the First church. It was therefore fitting that these two gentlemen should conduct the communion services on Sunday morning. Since then both have entered into rest.

During the summer of 1884 Dr. Bausman and wife made a tour of Europe. On the eve of their departure, May 27, a pleasant gathering took place at the parsonage,

when the pastor's wife was presented with \$156 in gold. Whilst abroad Dr. Bausman attended the sessions of the Alliance of Reformed Churches at Belfast, Ireland, as a delegate from the Reformed Church in the United States. He read a paper on the German Church in the United States. Upon their return they were given a hearty reception in the church on the evening of October 24. Addresses of welcome were delivered by D. H. Wingert, esq., and Dr. H. Mosser, to which Dr. Bausman responded with deep feeling. Among other things he stated that it is worth while for a person to go abroad in order to *return home again*.

On Good Friday of 1885 Pastor Bausman confirmed five children, three sons and two daughters, from one family, that of Mr. and Mrs. Samuel L. Young. A case like this does not often occur.

On Nov. 15, 1885, a somewhat unique service was held by St. Paul's Sunday school. A short time before it had been proposed to have the school purchase a communion service for the congregation in Tokio, Japan. Mr. J. B. Fricker, the superintendent, proposed that the plan be adopted for the purpose of securing the needed money which was used by the Jews to raise money to repair the temple. (See 2 Kings 12 : 9.) Mr. Fricker procured a box with a slit in the top, set it aside of the altar on Nov. 15, and all the members of the school passed by and placed their offerings into the box. The result was surprising. The sum of \$175 was placed into the box, much more than was needed.

During the summer of 1886 Dr. Bausman and wife made a tour of the Pacific coast. In their two months'

stay they passed through twenty-one states and traveled about 9000 miles.

On Sunday, Jan. 1, 1888, the fifteenth anniversary of St. Paul's church was celebrated. To that date the congregation had raised the large sum of \$122,601.21 for these purposes: Church erection, \$43,600; interest on church debt, \$21,389.36; current expenses, \$45,953.60; benevolence, \$11,658.25. During the previous year, 1887, the sum of \$10,500 was raised for the reduction of the debt.

On the first of March, 1888, the consistory introduced the "Directory of Worship" as the liturgy of St. Paul's church, the same having been officially adopted by the General Synod in 1887.

During the summer of 1888 steam heating was introduced into the church at a cost of \$1600. Hitherto the church had been heated by a number of hot air furnaces.

In the same year the Sunday school adopted a system of birthday offerings for Bethany Orphans' Home. The plan is still in force and yields fully \$100 per year.

On Jan. 12, 1890, Dr. Bausman was for the first time since coming to Reading in 1863 prevented by illness from administering the communion. Revs. W. C. Schaeffer, Ph. D., and H. Y. Stoner supplied his place.

On June 13, 1890, the church was struck by lightning, but fortunately only little damage was done.

In April, 1892, the congregation resolved to enlarge and remodel the Sunday school chapel. On Sunday morning, May 22, a special service was held by the congregation and the school, at which the sum of \$12,238* was raised for the above purpose. The Sunday school itself

subscribed \$3000. The Sunday school now sang the "Hallelujah Chorus" with excellent effect. Mr. J. B. Fricker had drilled the school for the singing of this difficult piece of music, with the understanding that it should be sung on May 22 if at least \$10,000 would be subscribed. Over \$2000 more than this sum was subscribed, and of course the "Hallelujah Chorus" was sung.

The work of remodeling and enlarging occupied about a year. During this time the sessions of the school were held in the audience room of the church. The building committee consisted of Louis Kraemer, W. R. Hinner-shitz, J. B. Fricker, Levi Quier and W. H. Dechant. The chapel was reopened on Sunday morning, May 7, 1893. Dr. B. Bausman, Jefferson Snyder and Jacob B. Fricker delivered addresses. As usual, the cost far exceeded the estimate of \$10,000. The total cost was \$15,000. The whole amount was secured. The chapel was extended forty feet on the east, so that the building now has the form of a cross. The main room has galleries on three sides. The fine stained glass windows are mostly memorials. The primary room is connected with the senior room by sliding glass doors. On the second floor is a fine parlor for the use of the Young Men's Association, the catechetical class and other purposes. The chapel is now well arranged, and is one of the finest Sunday school buildings in the city.

On the evening of Sept. 8, 1892, Mr. Henry K. Miller, who had grown up in St. Paul's school and church, was ordained in the church as a missionary to Japan, to which position he had been called by the Foreign Board in July previous. This was an unusual service, and at-

tracted an audience which filled the large church. Thirty-two ministers were present and seated on the large pulpit platform. Short addresses were delivered by Dr. J. P. Moore, missionary in Japan, who was on a furlough at the time; Dr. H. M. Kieffer and Dr. J. H. Sechler, after which Henry K. Miller delivered his farewell address. Dr. C. Z. Weiser, president of the Foreign Board, spoke parting words to the new missionary. The committee of ordination appointed by Schuylkill Classis consisted of Drs. B. Bausman, H. Mosser, J. W. Steinmetz, C. S. Gerhard, and elders H. M. Otto, Chas. H. Leinbach, Daniel Miller. At the close of the service Dr. Bausman, in behalf of the Ladies' Aid Society, presented the new missionary with a fine silver communion service. Rev.



Rev. Henry K. Miller.

Henry K. Miller was born at Lebanon, Pa., on Nov. 9, 1860, as the son of Daniel and Sarah Miller. He was baptized on December 8 by Dr. F. W. Kremer, and confirmed in St. Paul's church, Reading, by Dr. B. Bausman on April 15, 1881. He is a graduate of the Reading High School, Franklin and Marshall College, and of Union Seminary, New York. He left Reading on Sept. 9, 1892, and entered upon his

long journey to Japan, where he has since been laboring as missionary, with the exception of about eighteen months from the spring of 1900 to the summer of 1901, which he spent in America on furlough. On April 12, 1898, Mr. Miller was married to Miss Sarah S. Sprague, of Hartford, Conn. The wedding took place in Tokio, Japan, in the presence of the U. S. consul. Mr. Miller is known as the Sunday School Missionary, because for nine years he was supported by the Sunday schools of the Church by special gifts.

St. Paul's congregation has always taken an active part in mission work, both home and foreign. It not only always paid the classical apportionment in full, but large sums besides. Sunday, Feb. 10, 1895, was missionary day in the church. The anniversary of the missionary society was celebrated. The reports showed that the congregation had during the previous year contributed \$5257 for various benevolent purposes. Mrs. Rev. W. E. Hoy, of Japan, delivered an inspiring address. Among other things she remarked that Rev. H. K. Miller was a good deal discouraged because of the want of a chapel in the particular district in Sendai in which he had been laboring. At the opening of the Sunday school service in the afternoon one of the teachers informed Mr. J. B. Frieker that her class would contribute \$25 for a chapel for Mr. Miller. Mr. Frieker stated this fact to the school, and added that he seemed to hear Mr. Miller calling from Japan, "Come over and help us." He then proposed that the \$800 required for a chapel be raised on the spot, and it was done within ten minutes. The chapel was erected and has ever since served a good purpose. In

the summer of 1904 St. Paul's school purchased a good cabinet organ and forwarded it to Sendai, Japan, for use in the above chapel, now in charge of Rev. Mr. Faust. On Sunday, Oct. 23, 1904, Rev. A. V. Casselman, field secretary of the Foreign Board, spoke in St. Paul's church in the interest of the North Japan College at Sendai, and members of the church and of the Sunday school pledged about \$800. This sum was subsequently increased to \$1000.

On Jan. 1, 1893, the twentieth anniversary of St. Paul's church was celebrated. In connection with the services the past work of the congregation was reviewed. During the twenty years the congregation contributed \$58,825.84 toward the erection of the church, \$93,552 for current expenses and \$46,066 for benevolence, a total of \$198,443.84.

On the evening of May 24, 1893, the General Synod of the Reformed Church commenced its triennial sessions in St. Paul's church. The sessions continued about a week. This was an occasion of special interest. The opening sermon was preached by Dr. H. J. Rütenik, of Cleveland, one of the vice presidents, in consequence of the death of the president of the Synod, Dr. J. H. A. Bomberger. Dr. Thos. G. Apple, of Lancaster, Pa., was elected president. During the sessions he occupied the chair which Rev. Michael Schlatter had brought with him to this country in 1746. The chair was made in 1740. It was loaned for the occasion by the owner, Hon. Rud. F. Kelker, of Harrisburg.

Monday evening, May 29, was an occasion of great interest. It was the celebration of the centennial of the

organization of the Reformed Church in this country into a Synod in 1793. At five o'clock the members of the General Synod and others were given a banquet in the Sunday school chapel, prepared by the ladies of the congregation. At the close of the banquet a number of excellent addresses were delivered. The venerable Dr. Philip Schaff, who was called to this country by the Reformed Church in 1844, and in the First church of Reading installed as Professor of Church History of the Seminary at Mercersburg, was the first speaker. His subject was "Switzerland, the Cradle of the Reformed Church." On the former occasion he was a young man, and then delivered his celebrated address on "The Principles of Protestantism." Now after forty-nine years he was in the evening of life, yet he was still vigorous, and his address was received with the greatest interest. Dr. H. J. Rutenik spoke on "The Rhineland and the Reformed Church in the United States." Dr. J. B. Drury, of New York, a member of the Reformed Dutch Church and editor of the *Christian Intelligencer*, spoke on the "Reformed Church in America, the Early Friend and Foster Mother of the Reformed Church in the United States." Dr. J. H. Dubbs spoke on "Our Pioneer Fathers." Dr. G. W. Williard was to speak on "The Church in the West," but was prevented by illness, and his place was supplied by Dr. E. V. Gerhart. Geo. F. Baer, esq., was the last speaker.

At the close of the banquet the people went to the Academy of Music, opposite the church, where the centennial exercises were continued. This place was used because of its large seating capacity. Nearly 3000 per-

sions had crowded into the place. Dr. John A. Peters presided. Dr. J. W. Meminger, of Lancaster, spoke on "Landmarks of the Century." Dr. J. Elmendorf, of the Reformed Dutch Church, spoke on "A Glance at the Forces Working against and for Church Union." The union of the two Reformed Churches in this country was then advocated. Dr. J. Spangler Kieffer, of Hagerstown, Md., spoke on "Dependence and Independence." At the close of the addresses the venerable Dr. Philip Schaff pronounced the benediction.

Sunday, Oct. 15, 1893, was Seminary Day in St. Paul's church. Dr. John C. Bowman, a member of the faculty of the Reformed Seminary at Lancaster, presented the claims of the institution in connection with the erection of the new Seminary building. A subsequent canvass by him among the members resulted in subscriptions aggregating \$6435.75.

In the latter part of the year 1893 Dr. Bausman organized a Bible Class in connection with the Sunday school, which he is still conducting. The class consists largely of elderly persons, and meets in the parlor of the chapel. The class has been quite successful.

On Sunday, Nov. 26, 1893, the thirtieth anniversary of Dr. Bausman's ministry in Reading was celebrated. At the morning service Daniel Miller, representing the consistory, delivered an address, in which he reviewed the coming of Dr. Bausman to Reading and his work here. Dr. Bausman followed with an address of great interest. Among the many facts stated was this one, that during the thirty years he followed seven Reformed ministers in this city to their graves—Revs. C. A. Pauli, A. L. Herman,

Wm. A. Good, W. F. P. Davis, F. W. Dechant, P. P. A. Hoffman and C. F. McCauley, D. D. In each case Dr. B. preached the funeral sermon. (Since then the number has been increased to fourteen.) In the Sunday school in the afternoon short addresses were delivered by Mr. A. F. Boas, during thirty-seven years superintendent of the First church school, Dr. A. S. Leinbach and Mr. J. B. Fricker. In the evening Dr. Bausman spoke on the leadings of Providence in his work.

On Sunday, Jan. 28, 1894, notice was taken in the Sunday school of Dr. Bausman's seventieth birthday anniversary, and he was presented with a bouquet of seventy beautiful roses of various colors.

One of the best known men in the Reformed Church in Reading was Mr. Gideon Knabb, who served as sexton during twenty-three years—first in the First church and afterward in St. Paul's church from its erection until 1890. He was a man of simple faith and ardent piety. He died on February 6, 1895, aged 80 years and 4 months. He had been a member of the Reformed Church during 68 years. Although a man of moderate means and supporting a large family by his daily labor, the names of all the members of his family, children as well as parents, were on the roll of the missionary society. Whenever a child entered the family, its name was placed upon the roll.

On Sunday, December 26, 1897, the twenty-fifth anniversary of St. Paul's congregation was celebrated. The church was elaborately decorated. Dr. B. Bausman preached both morning and evening. In the morning he reviewed the history and experiences of the congregation,

and pointed out the marks of the Lord's favor. In the evening the pastor spoke of the characteristics of a true evangelical congregation. Both services were largely attended. During these twenty-five years Dr. Bausman conducted over 4000 public services on Sundays and weekdays, including funerals. He baptized 779 persons, confirmed 696, received by certificate 652, not including 204 received at the organization, buried 334, and dismissed 263 to other churches, 144 of the latter to Reformed churches in Reading.—Monday evening was devoted to the cause of missions. Mrs. D. B. Schneder, of Japan, appeared in Japanese costume and delivered an interesting address. Her story was very pathetic, and touched every heart deeply. Dr. J. S. Stahr reviewed the history and work of the congregation, and spoke words of encouragement.—Tuesday evening a Reformed "family reunion" was held. The pastors of the several Reformed congregations and many of their members attended and took part in the services. Six of the pastors delivered short addresses—Drs. Mosser, Bridenbaugh, Steinmetz, Gerhard and Derr, and Rev. H. Y. Stoner. Rev. T. M. Yundt, of Bethany Orphans' Home, spoke in behalf of the orphans. All the Reformed city pastors were present except two.—On Wednesday evening Dr. Bausman read reports of the six societies of the congregation. The address of the evening was delivered by Rev. G. W. Richards, of Allentown.

The last meeting of the series occurred on Thursday evening, Dec. 30. Although last, this meeting was not the least in importance and results. No program for this meeting had been published. It was simply called

as a congregational meeting. Many wondered what would be done. They soon learned. A number of the most active members had felt that this was the time for the payment of the balance of the church debt. They had in a quiet way secured pledges aggregating \$7000. The members were then at this meeting informed that the celebration of the 25th anniversary would not be complete unless the money for the payment of the debt were raised. In a short time the amount of \$10,000 was secured toward the debt of \$11,500. The balance was secured later. At the close of the meeting the congregation sang "Praise God from whom all blessings flow" with probably greater heartiness than ever before.

The subscriptions for the debt were paid during the year 1898. Thus ended a long financial chapter. When the church was dedicated on Sept. 15, 1874, the debt amounted to \$42,000. The church as it now stands cost \$106,000. Of this amount the sum of \$24,000 was realized from the sale of lots. The balance of \$82,000 was at different times contributed by the members of St. Paul's congregation, besides a very large amount for interest. The latter amount alone would have been sufficient to erect a fine church. Thus after a hard struggle of 25 years the church was free of debt, and all rejoiced. No special notice of the payment of the debt was taken. There was no public mortgage burning. The payment of a church debt was considered only a matter of common propriety, of which no public parading was needed.

On Sunday, June 26, 1898, the twenty-fifth anniversary of St. Paul's Sunday school was celebrated. It was an interesting occasion. The history of the school during the previous twenty-five years was reviewed. Mr. Daniel

Miller read an historical statement. During the twenty-five years the school lost 69 members by death. Five hundred and fifty-five members of the school were confirmed by Dr. Bausman as members of the congregation. Of the first officers of the school only Mr. J. B. Fricker and Mr. H. C. McCauley remained. Mr. Fricker served many years as superintendent, assistant superintendent and musical director, and continues in the latter position until the present time.

He has served St. Paul's school during a period of over thirty-two years. Before the organization of St. Paul's school he was connected with the First school since his boyhood, and is one of the few persons remaining who attended school in the "cellar" or basement. Mr. Fricker has been connected with the choirs of the First and



Jacob B. Fricker.

St. Paul's churches during 46 years until 1903, when he retired. He has been leading the singing of St. Paul's school since its organization in 1873. Mr. McCauley served as treasurer of the school from its beginning until Jan. 31, 1904, when failing health compelled him to lay down this work. He was succeeded by Joseph V. R. Leinbaeh. Mr. McCauley was noted for faithfulness and efficiency. He handled many thousand dollars, and his

accounts were always found correct. He died on Sept. 29, 1904, aged 63 years.

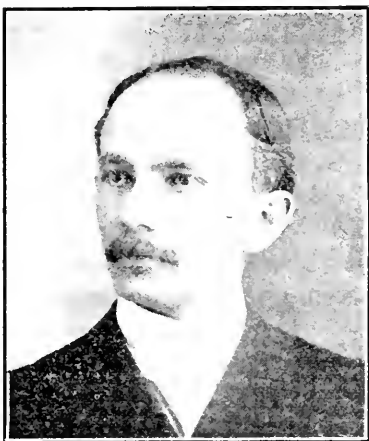
During the first 25 years of its existence St. Paul's school contributed within a few dollars the large sum of \$25,000. Among the expenditures are these items : Sunday school expenses, \$7865 ; Bethany Orphans' Home, \$2282 ; payment of church debt, \$4640 ; current expenses of church, \$3039 ; remodeling Sunday school, \$3000 ; furniture, matting, etc., \$704 ; home missions, \$630 ; foreign missions, \$2201, etc. As a thankoffering for the Lord's great blessing during a quarter of a century the school unanimously agreed to raise \$500 for a Church-building Fund.

On Sunday, February 12, 1899, the twenty-fifth anniversary of the dedication of St. Paul's church was celebrated. Dr. Bausman preached a special sermon on John 10 : 22, 23. This celebration came after a heavy snowfall, which interfered with the attendance. The pastor stated that no improper use had ever been made of the church. The pulpit was never turned into a stage, and no questionable means were employed to raise money.

On Wednesday evening, March 8, 1900, a reception was tendered Rev. and Mrs. Henry K. Miller, who had a short time before returned from Japan. Dr. Bausman delivered an address of welcome, to which Mr. Miller responded. He referred to the fact that seven and a half years before he had been ordained in this church and sent forth from here to his mission in Japan.

For some time Dr. Bausman had realized that the work of the large congregation was becoming too burdensome for him. He, therefore, in the summer of 1900 pro-

posed to lay down the work and make room for a younger man. He submitted his resignation, to take effect Oct. 1, 1900. The consistory could not entertain the proposition, and unanimously declined to accept the resignation. On the other hand Dr. Bausman was authorized to employ a suitable minister to assist him in his work. At the same time his salary was increased to \$2000 per year, out of which he paid the assistant. On Sunday morning, July 22, 1900, Dr. Bausman informed the congregation of these facts, and also announced that he had called Rev. Chas. E. Creitz as his assistant. His action gave full satisfaction to the congregation. Rev. Mr. Creitz preached his introductory sermon on Sunday evening, October 7, 1900.



Rev. Chas. E. Creitz.

Rev. C. E. Creitz, the new assistant, is a son of Alvin F. and Caroline (Oswald) Creitz. He was born on a farm near Lynnport, Lehigh county, Pa., on Oct. 24, 1865. He attended the public schools until he was fifteen years of age, when he took a term at Palatinate College at Myerstown, Pa. After teaching four terms in the public schools he entered the Sophomore class of Franklin and Marshall College at Lancaster, Pa., from which institution he graduated in 1889. He delivered the valedictory ora-

tion on graduation day. In the fall of the same year he entered the Theological Seminary at Lancaster, and graduated from this institution in 1892. While yet in the Seminary he was elected pastor of the Weissport charge in Carbon county, Pa. The congregation worshiped in a union church. During the first year of his pastorate the Lutheran interest in the church property was purchased, and the church entirely remodeled. In January, 1895, he was elected to the pastorate of the Reformed church at Huntingdon, Pa. During his pastorate at this place a new church was erected. In 1899 Mr. Creitz became the financial secretary of the Home Mission Board, which position he held for one year, when he was called to be the assistant to Rev. B. Bausman, D. D.

Mr. Creitz has been a delegate to the General Synod and frequently to district synods. He was the president of the Eastern Synod in 1903. He is at present the president of the Board of Trustees of the Eastern Synod, a member of the Board of Visitors of the Theological Seminary at Lancaster, Pa., and a member of the Sunday School Board of the General Synod. He is also the president of the Reading Ministerial Association.

On August 30, 1900, Rev. Mr. Creitz was married to Miss Wilhelmina Schaeffer, of Huntingdon, Pa. One child was born to them.

On August 27, 1901, farewell services were held in the church on the eve of the return of Rev. and Mrs. H. K. Miller to their field of labor in Japan. Addresses were delivered by Dr. Jas. I. Good, president of the Foreign Board, Rev. H. K. Miller and Dr. B. Bausman. At the close of the services all present came forward and

bade the missionaries farewell. The couple left Reading on August 29.

On Sunday morning, Sept. 7, 1902, a beautiful altar was dedicated in the church. It is made of solid walnut, and is a fine piece of work. It is a memorial to the late Rev. Daniel W. Albright, and bears this inscription : " In memory of Rev. Daniel W. Albright, from his mother and brother."

On Sept. 21, 1902, the congregation created the office of assistant or associate pastor, and elected Rev. C. E. Creitz to the position. During two years he had been assistant to the pastor. On October 26 Mr. Creitz was formally installed as assistant pastor by a committee of Reading Classis. Dr. Jas. I. Good addressed the assistant pastor, and Rev. C. E. Schaeffer addressed the congregation, whilst Rev. H. Y. Stoner conducted the installation.

The Golden Jubilee of Dr. Bausman (fiftieth anniversary of his ordination) was celebrated by a series of meetings from Feb. 25 to March 1, 1903. This proved an occasion of unusual interest. A beautiful souvenir program was published, including a fine portrait of the pastor and a cut of the church. All the services were well attended. The venerable pastor received many hearty congratulations, not only from his own people, but from the community at large. It may safely be said that no gentleman is more highly regarded in the general community than he. Since coming to Reading Dr. Bausman had baptized 863 persons, confirmed 1658 and received 1,109 from other churches into the First and St. Paul's churches, not including the charter members of St. Paul's.

The congregation had to that date contributed \$171,340 for current expenses and \$124,000 for benevolence.

On Wednesday evening, Feb. 25, Dr. G. W. Richards spoke on "The Congregation and the Seminary these Fifty Years." On Thursday evening, Feb. 26, Dr. J. S. Stahr delivered the principal address. He was followed by Rev. B. T. Callen, who spoke in behalf of the Reading Ministerial Association. Dr. J. W. Steinmetz spoke in behalf of the Reformed ministers and churches of Reading. Dr. Bausman also delivered an address. On Friday evening, Feb. 27, Dr. E. V. Gerhart delivered an historical address on "The Reformed Church in 1853." On Sunday morning, March 1, Dr. Bausman preached a jubilee thanksgiving sermon. In the afternoon special services were held in the Sunday school, with addresses by Jeff. Snyder, esq., former superintendent; Rev. C. E. Creitz and Dr. R. W. Miller. The school furnished special music. On Sunday evening Dr. J. I. Good delivered an address on "The Reformed Church in Reading, 1853 to 1903." This ended a series of most enjoyable and profitable services. Dr. Bausman and wife gave a \$500 Church-building Fund as a thank-offering, and the Sunday school gave another \$500 Fund in appreciation of the pastor's long and faithful service.

On Sunday, June 21, 1903, the thirtieth anniversary of St. Paul's Sunday school was celebrated. The school then numbered 682 members, besides 100 in the Home Department. During the thirty years 601 members of the school united with the church by confirmation. The number of original members remaining is not large. Mr. J. B. Fricker, the first superintendent, missed only a few

services during the thirty years. Mr. H. C. McCauley served as treasurer during the whole time. Miss Mary Simon was present at every service of the school during the thirty years. This is a remarkable record. During the thirty years the school contributed \$31,059 for all purposes, an average of over \$1000 a year.

On Sunday, Feb. 7, 1904, Prof. E. M. Hartman presented the claims of Franklin and Marshall College to St. Paul's congregation and subsequently secured subscriptions aggregating \$5240 from the members for the purpose stated.

On September 6 and 7, 1904, a special session of the Eastern Synod was held in St. Paul's church for the purpose of electing a Professor of Systematic Theology in the Lancaster Seminary as the successor of Dr. E. V. Gerhart, who died on May 6, 1904. At a previous special session of the Synod in June of the same year Rev. Theo. F. Herman, of Allentown, Pa., had been elected to this position, but he declined the call. On September 7 Rev. Christopher Noss, returned missionary in Japan, was elected to the professorship, and he accepted the call.

When St. Paul's church was erected its tower was not completed. It remained in this condition until the summer of 1905, when it was raised twenty feet and finished as it appears in the picture on page 308. Mr. William H. Dechant was the contractor. The cost of the improvement was about \$4000.

On the evening of July 3, 1905, at a congregational meeting it was resolved to repair the organ, refresco the audience room and procure a new carpet for the same. But it was resolved that these improvements should not

be undertaken until certain defects in the acoustics of the church had been remedied.

A number of annual and many special sessions of Lebanon, Schuylkill and Reading classes were held in St. Paul's church, and the Reformed ministers of Reading during the last ten years met here on Monday mornings. The church has also been used frequently for meetings of charitable and other organizations, but a rule of the consistory forbids its use for any purpose for which an admission fee is charged.

Certain members of St. Paul's church have been instrumental in organizing five other congregations and in erecting their churches in Reading: Zion's, St. Stephen's, Calvary, St. Andrew's and St. Thomas'. They also contributed liberally to St. Mark's and Olivet churches. The forward movement of the Reformed Church in Reading was commenced in 1864, when Dr. Bausman and Dr. McCauley organized St. John's Sunday school. Other mission schools were organized soon after, and for some years the work was under the care of the Reformed Sunday School Association, consisting of the pastors, officers and teachers of all the schools. In 1879 it was agreed to district the city and assign a certain section to each of the three church schools in the central part of the city. Thus Immanuel's school on North Tenth street was assigned to the fostering care of St. Paul's school. This school was on January 1, 1884, reorganized into St. Stephen's school, after the church at Ninth and Greenwich streets had been erected. Material aid had before been given to Zion's German church. In 1888 Calvary church was erected, and in 1890 St. Andrew's church was erected. All this work

was carried forward nominally under the auspices of St. Paul's church, but not officially. The consistory was never asked to assume any financial responsibility. The work was performed by members of the congregation as individuals. Much aid was also given to St. Thomas' church. This shows what may be done by concerted individual effort.

The following young men have entered the Christian ministry from St. Paul's church: John M. Kessler, James I. Good, John H. Leinbach, J. Alvin Reber, George W. Griffith, Daniel W. Albright and Henry K. Miller. Mr. Kessler, Mr. Leinbach and Mr. Albright have died.

St. Paul's congregation is using the third hymn book. When the congregation was organized, "Psalms and Hymns" was the only English hymn book in the Reformed Church, and it was of course introduced. A few years later a new book entitled "Hymns for the Reformed Church" was published, and adopted by this congregation. On Nov. 29, 1891, the new "Hymnal of the Reformed Church" was adopted by the congregation and has since been in use.

St. Paul's church has had four treasurers. Ex-judge Daniel Young served from its beginning until his death on July 27, 1872. His last entry was made on July 20, seven days before his death. He was succeeded by Ex-judge Wm. Heidenreich, who served from August 1, 1873, to the end of the year 1875. (The congregation received \$1200 from the will of his widow, who died in 1899.) The next treasurer was Wm. R. Yeich, who served from the beginning of 1876 to the close of 1884. The present treasurer is J. Adam Miller, who entered upon his office on Jan. 1, 1885.

The organists of the church have been : Miss Mary Werner, Prof. E. A. Berg, Miss Leo Noll, Charles W. Fichthorn, James H. Hantsch, Carl Moter, Harry E. Fahrback and Miss M. Evelyn Essick, who entered upon the work on Jan. 1, 1904.

As stated before, Mr. Gideon Knabb served as sexton of St. Paul's church from the time of its erection in 1871 until 1890. He was succeeded by Mr. John A. Eiche, who served until April 1, 1904. Since that time Mr. Horace T. Shirk has filled the position.

St. Paul's congregation at this writing (1905) has 847 members, and the Sunday school has 711 members.

The officers of St. Paul's church in 1905 were : Elders, Wm. H. Dechant, George A. Leinbach, William D. Wolfinger, Charles E. Leippe, Charles L. Van Reed, Dr. A. B. Dundor ; deacons, William S. Yocum, Nathan S. Althouse, Peter G. Hertzog, Dr. H. W. Bohn, Andrew J. Levengood, Frank I. Rauch, secretary ; treasurer, J. Adam Miller ; organist, Miss M. Evelyn Essick ; sexton, Horace T. Shirk.

SOCIETIES.—There are at present nine societies connected with St. Paul's church, as follows :

The congregational missionary society was organized on Jan. 15, 1873. It is as old as the congregation. It meets on the first Wednesday of the month.

On March 1, 1873, the Good Will Society was organized. On Sept. 18, 1883, its name was changed to Ladies' Missionary Society. The society meets every two weeks.

The Brotherhood is a beneficial society, which was organized March 14, 1873. The members pay 10 cents per

week, and specified sums are paid in case of sickness or death.

The Sisterhood is also a beneficial society, organized March 26, 1873.

The Young Men's Association was organized Feb. 22, 1885. Devotional meetings were held every Sunday evening one hour before church service until July 2, 1905, when the newly organized C. E. Society commenced holding devotional meetings.

The Young Ladies' Guild is a society of young ladies, which was organized Feb. 5, 1894. Meetings are held twice a month, when the members engage in needle work of different kinds. The society supplies the altar of the church with flowers every Sunday in the year. After the services the flowers are presented to the sick of the congregation.

The Mission Band was organized on Oct. 28, 1899. Meetings are held every Saturday afternoon. During the winter the members engage in needle work.

A Junior Christian Endeavor Society was organized on May 4, 1905.

On the evening of June 22, 1905, a Senior Christian Endeavor Society was organized with these officers: President, A. A. Simon, jr.; vice president, Miss Emily A. Fritch; recording secretary, Miss Mabel A. Auman; corresponding secretary, Miss Sarah Hafer; treasurer, Harry W. Moyer. The first devotional meeting was held on Sunday evening, July 2, 1905.

REV. B. BAUSMAN, D. D.

(See Frontispiece.)

Benjamin Bausman was born Jan. 28, 1824, near Lancaster, Pa., as the son of John and Elizabeth Bausman. On March 8, 1824, he was baptized by Rev. John Henry Hoffmeier. He was confirmed as a member of the Reformed congregation in the old stone church at Lancaster, Sept. 26, 1840, by Rev. G. W. Glessner. His early life was spent on his father's farm.

In the winter of 1846 he commenced his studies for the ministry in Franklin College, which was afterward united with Marshall College. On May 6 following he entered Marshall College at Mercersburg. After graduating from this institution he entered the Theological Seminary at the same place, from which he graduated in 1852.

Mr. Bausman was examined and licensed by the Synod of Baltimore in October, 1852, and ordained by a committee of Susquehanna Classis in the Reformed church at Lewisburg, Feb. 26, 1853. The late Dr. Henry Harbaugh preached the sermon on the occasion. At the same time Mr. B. was installed as pastor of the Lewisburg congregation as his first charge. He continued his labors there until 1858. During this time Mr. Bausman made a tour through Europe, Egypt, Arabia and Palestine. In 1858 he was called to the editorship of the *Reformed Church Messenger*, then published at Chambersburg, Pa., and continued in this position until 1861, when he resigned to accept the pastorate of the First Reformed church of Chambersburg. In 1863 Mr. Bausman accepted a call from the First Reformed church of Reading,

and served in this charge over nine years, and over thirty-two years as pastor of St. Paul's church. Since Dr. Bausman's coming to Reading the city has greatly increased, and the Reformed Church has kept pace with this increase. Instead of two Reformed congregations in 1863, there are now fourteen congregations in the city. Dr. Bausman led not only in the organization of St. Paul's church, but also in that of St. John's, Zion's, St. Stephen's, Calvary and St. Andrew's congregations, and in the erection of several of their churches. He has proven a wise leader, especially in the location of a number of the new churches. It is stated that the Reformed churches are so located that no citizen need walk more than six squares to find a Reformed church.

In 1871 the honorary degree of Doctor of Divinity was conferred upon him by Franklin and Marshall College.

Dr. Bausman has filled numerous positions of trust and honor in his Church. He has served a number of years as a member of the Board of Trustees of Franklin and Marshall College and of the Theological Seminary, served a number of years as president of the Board of Home Missions, and was a member of the Board of Foreign Missions from its reorganization to 1890.

After the destruction of the Reformed printing concern at Chambersburg, while pastor of the old First church of Reading, he was appointed financial agent, and succeeded, with the help of others, in securing the sum of \$18,000 for the relief of the establishment. He frequently represented his church at synod, was elected president of the General Synod of Baltimore in 1884, was a delegate to the German Evangelical Church Diet, which met at Lue-

beck, Germany, in 1856, and a delegate to the Alliance of Reformed Churches in Belfast, Ireland, in 1884, where he read a paper on the German Churches in the United States.

Dr. Bausman has accomplished a good deal as an author. He has written five volumes—"Sinai and Zion," "Wayside Gleanings," "Bible Characters" and "Precept and Practice" in English, and "Gebete" in German. He prepared the celebrated poems of Dr. Henry Harbaugh for publication. At the urgent request of Dr. Harbaugh he accepted the editorship of the *Guardian* in January, 1867, which office he filled until January, 1881. In 1867 he commenced the publication of the *Reformirte Hausfreund*, a German paper, intended principally for the Pennsylvania Germans, which he edited successfully to the end of 1903.

One of the principal fields of usefulness of Dr. Bausman is Bethany Orphans' Home. He was elected president of the Board of Managers in 1865, and has continued in this position ever since. It was largely through his influence that the Home was removed from Philadelphia to Womelsdorf, the splendid property there secured and the money for its payment raised. He has always been a warm friend of the orphans.

Dr. Bausman has been active in various branches of church work, but the crowning work of his life is St. Paul's church in Reading, to whose development he has devoted his best years. He has labored incessantly, and the Lord greatly blessed his efforts. Under his ministrations the congregation has now reached a membership of 847 members, besides nearly 300 baptized members.

Dr. Bausman is, with one exception, the oldest Protestant pastor in Reading in point of length of service. He is universally respected in the community as a faithful, conscientious man and minister. Of the Protestant pastors in Reading when Dr. Bausman came here in 1863 only one remains—Dr. J. J. Kuendig, of St. John's Lutheran church. During Dr. Bausman's pastorate in Reading fourteen Reformed ministers have died in this city, and he has preached the funeral sermon for each one—Revs. C. A. Pauli, A. L. Herman, W. A. Good, W. F. P. Davis, F. W. Dechant, P. P. A. Hoffman, C. F. McCauley, D. D., John H. Leinbach, A. S. Leinbach, D. D., D. W. Albright, Geo. E. Addams, F. B. Hahn, C. S. Gerhard, D. D., and John W. Steinmetz, D. D.

During his ministry in Reading Dr. Bausman confirmed six young men who entered the ministry—Jas. I. Good, D. D., J. H. Leinbach, Geo. W. Griffith, John M. Kessler, D. W. Albright and H. K. Miller. Of these Revs. J. H. Leinbach and D. W. Albright have died.

On April 6, 1875, Dr. Bausman was married by Drs. C. F. McCauley and Henry Mosser to Miss Amelia Bingham, who has since then been a helpmeet of great value to him, and an active worker in the church and in the community. During many years she taught a Bible class in the Sunday school, and at present serves as superintendent of the primary department of the school.

Since coming to Reading in 1863 Dr. Bausman baptized 885 persons in the First and St. Paul's churches. He confirmed 1724 persons—836 in the First church and 888 in St. Paul's church. He also received 1158 members by certificate and renewal of profession—365 in the First church and 793 in St. Paul's church.

SECTION V.

ZION'S REFORMED CHURCH.

(Fifth Congregation.)

The failure of the first effort to establish a German Reformed congregation in Reading did not altogether discourage the advocates of this movement. Their desire for such a congregation was as strong as ever, and they would not abandon the effort on account of temporary failure. They had learned by experience, and the mistakes of the past served as useful lessons.

In the early part of the year 1881 the Board of Missions of the German Synod of the East was requested to establish a German Reformed congregation in Reading. Dr. B. Bausman was again the leader of this movement. The challenge was accepted, and Rev. L. K. Derr, of Slatington, Pa., was selected for the pastorate of the future congregation. He had an excellent record as a missionary and an organizer. He had already organized and established four congregations—Trinity at Tamaqua, St. Paul's at Mahanoy City, St. John's at Slatington and Zion's at Lehighton. Each of these is now a strong and vigorous flock. The fact is that Pastor Derr had so far spent his whole ministerial life in building up new congregations. But for some time he had been disabled by failing health, and he hesitated on this account to undertake the work of founding a new congregation. However, he had the assurance of active assistance from many

friends in Reading, and trusting in the Lord whom he was serving, Mr. Derr resolved to enter upon the work.

He conducted the first service in this city in Brenciser's Hall, Eighth and Penn streets, on the first Sunday in May of 1881, and preached to eighteen persons on Psalm 119: 105. The hall being located on the third floor, was illy adapted for church services. On the first Sunday in August the place of worship was transferred to the second story of Fisher's Hall, Eighth and Washington streets. The new minister made a favorable impression, and the friends of the enterprise were encouraged.

On Sunday, August 14, 1881, Rev. Mr. Derr organized Zion's Reformed congregation with 30 members as the fifth Reformed congregation in Reading. The names of the charter members are as follows: Louis Grebe, Cath. Grebe, Louis F. Grebe, Jacob Nolde, Henry Kraemer, Jacob K. Stuber, Sophia Stuber, Wm. J. Lamm, Mary H. Lamm, John D. Taenzer, Julian Taenzer, Jacob Hofman, Herman Lauby, Verena Lauby, Wm. Keller, Cath. Keller, Frederick Appel, Sarah Mathias, Ellen Strohecker, Henry Stuber, Joel Young, Hannah Young, Rachel B. Derr, Mary S. Derr, Calvin U. O. Derr, Samuel Wertz, Mary Wertz, Dr. Henry Hageman, Elizabeth Haas, Caroline Seidel.

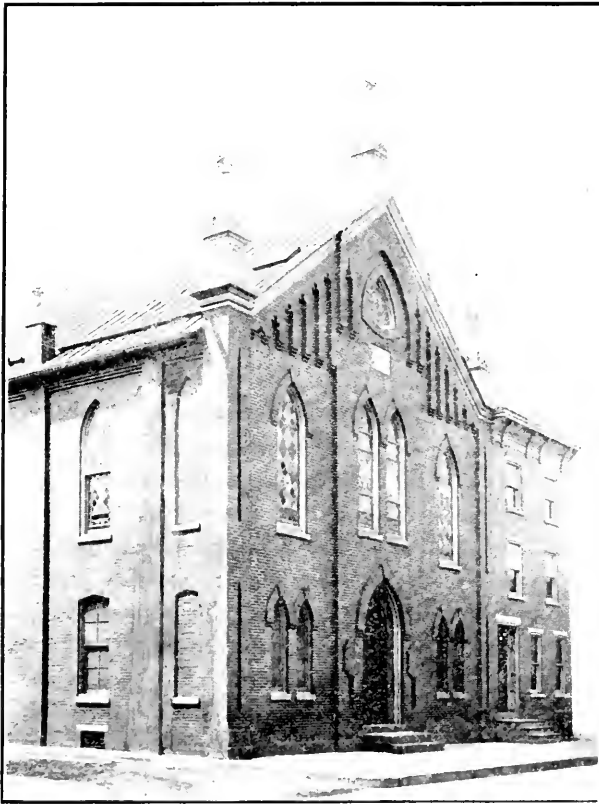
The first officers were these: Elders, Louis Grebe, J. D. Taenzer, Jacob Hofman; deacons, Jacob Stuber, Wm. Keller, Wm. J. Lamm.

Rev. Mr. Derr brought his family to Reading on October 13, 1881, and took up his residence at 24 South Eighth street. He and his family were heartily greeted on the following evening by a large number of friends.

The first communion was celebrated on Sunday, October 16, with about 50 communicants. The little flock grew steadily, now numbering 62 members, and the prospects brightened constantly. It was felt by all that a good foundation had been laid and that success would surely follow.

In the following summer steps were taken toward the erection of a two-story church. In the month of September, 1882, a lot at the southwest corner of Washington and Cedar streets, 60 by 60 feet, was purchased from the Cunnius estate for \$2800, and on the twelfth day of November the corner-stone of the new church was laid. The preliminary service was held in the First church, and Dr. B. Bausman preached the sermon. Afterward the people proceeded in procession to the site of the new church, and Pastor Derr laid the stone in the usual form. The work of erection proceeded during the winter. The first service in the basement was held on Psalm Sunday in March of 1883, and the place was formally dedicated on Sunday, April 1, following. Rev. J. H. Hartman, of Lehighton, preached in the morning and also in the afternoon, and the evening sermon was preached by Prof. W. M. Reily, of Palatinate College. In the afternoon Dr. C. F. McCauley took part in the service, and Dr. J. W. Steinmetz assisted in the evening service. In connection with these opening services one of the members of Zion's congregation had a singular experience. The congregation did not feel able to purchase an organ for use at worship, and therefore had agreed to dispense with such an instrument for the present. During Saturday night this particular member dreamed that as he had entered the basement on

the morning of dedication an organ had been there. When he awoke in the morning he thought to himself: "A



ZION'S REFORMED CHURCH AND PARSONAGE.

dream is a dream." But in this case it was more than that; it was a reality! When our friend entered the

church on Sunday morning, behold, there was the organ which he had seen in his dream ! The generous firm of Leinbach & Bro. had purchased an organ for \$135 and placed it in the church late on Saturday evening. When the dreamer saw the organ, the matter at first appeared to him as much of a dream as during the preceding night.

The audience room on the second floor was completed during the following summer, and dedicated on Sunday, August 26, 1883, two years after the organization of the congregation. This was an occasion of much joy to the pastor and people. Dr. Eli Keller preached the dedicatory sermon in German in the morning on Psalm 87 : 1-3, and Pastor Derr dedicated the church. In the afternoon Dr. Keller preached an English sermon on Psalm 133. In the evening Dr. N. Gehr preached the sermon. The church was beautifully decorated with flowers, and was crowded with people at each service. The services were continued every evening during the following week. The cost of the church was about \$5000, not including the cost of the lot. All the windows, pulpit, reading desk, altar and pulpit furniture, baptismal font, Bibles, hymn books, etc., were donated by members and friends.

On August 17, 1884, the third anniversary of the congregation was celebrated and the debt on the church paid, except the lot. A large portion of the money for the erection of the church and the parsonage, which was erected later, was collected by Pastor Derr from former parishioners and friends in Tamaqua, Mahanoy City, Slatington and Lehighton, as well as from numerous friends in Reading. None of the popular methods of doubtful propriety were employed to raise money for the

erection of the church. The congregation now numbered 200 members.

In the year 1885 the parsonage on the west side of the church was erected. The total cost of the whole property—church, parsonage and lot—was \$11,000, which was remarkably cheap.

On Sunday, May 30, 1886, a severe thunder storm passed over the city at the time of church service. In Zion's church a boy, John Hassler, who was sitting near a window, was stunned and rendered unconscious by the lightning. He was carried into the parsonage, and recovered during the night.

In March of 1887 the Ladies' Aid Society was organized, which has ever since been very helpful to the congregation.

In March of 1888 a Young People's Aid Society was organized. This society has a most pleasing history. The young people always took an active part in the work of the congregation, and contributed largely to its financial and moral success. It would be difficult to find a larger and more vigorous society of young people in any other congregation of the same size. In March of 1893 a Christian Endeavor Society was organized, which has ever since rendered helpful service in the spiritual work of the congregation. At a later period a Jr. C. E. Society was also organized. There is also a Kindergarten, which is conducted according to the principle given by Frobel.

On January 9, 1889, Reading was visited by a cyclone, which destroyed the silk mill on North Eleventh street during working hours. Sixteen young persons were killed, one of them being Barbara Seilheimer, a member of Zion's church. Four other members were wounded.

On the first of February, 1890, the congregation became self-sustaining. It had received missionary aid during less than nine years. Earnest efforts were made to reach this point, and it was as gratifying to the congregation as to the Board of Missions.

On August 16, 1891, the tenth anniversary of the congregation was celebrated. Twelve persons of the first audience of eighteen on the first Sunday in May, 1881, were present. After a stirring sermon by Pastor Derr the congregation sang: "Herz und Herz vereint zusammen," whilst these twelve persons came forward to the chancel and with tears of joy shook hands with Pastor Derr. The decorations of the church included a ladder of evergreen and flowers with ten rounds leaning against the wall.

During the summer of 1895 the church was greatly improved. The basement was repainted and the audience room refrescoed. A beautiful picture was painted on the wall in the rear of the pulpit representing Jesus instituting the Lord's Supper. The parsonage was also repainted, and one room added to the third story. The church was reopened on Sunday, July 28. It presented a fresh and inviting appearance.

Mr. Daniel Barlet, one of the oldest and most faithful members, died on Sept. 3, 1896, in his 86th year. He was a devout and conscientious man. Some years ago he was appointed watchman on the railroad. To his sorrow he found that he was required to be at his post on Sundays. This was a severe trial to him. What should he do? He was unable to perform hard labor, and easy situations were not plenty. He concluded to accept the situation, but determined to devote one-seventh of his earnings to the

cause of the Lord. He claimed it did not belong to him, having been earned on the Lord's Day. In later years, when on account of age he relinquished his situation, he gave the money in question to the cause of the Lord.

On March 12, 1897, the pastor's family was severely bereaved by the sudden and unexpected death of their only son, Rev. Calvin U. O. Derr, pastor of the Reformed church at Spring City, Pa. His wife had preceded him in death on the fourth day of February before. Much sympathy for the family was manifested.

In April, 1897, Mrs. Knoderer, a member of Zion's church, died, aged 59 years. She was the widow of the distinguished Col. Chas. A. Knoderer, a member of the staff of Gen. Siegel in the Civil War. He was wounded in the battle of Blackwater on Jan. 30, 1862, and died on Feb. 15, 1863, aged 36 years. He was buried on Charles Evans' cemetery. He had been a resident of Reading before going to war.

In August of 1899 steam heating was introduced in the church and parsonage.

On August 18, 1901, the twentieth anniversary of the congregation was celebrated, when, as usual, large offerings were brought by the people.

During the summer of 1902 the church was once more improved by a beautiful wooden ceiling in panels and repainting the interior and exterior. At the same time the painting in the rear of the pulpit was removed and replaced by a beautiful new painting representing the Ascension of Christ. Both paintings were by Mr. B. Imhoff, of Reading. The church was reopened on Sunday, August 17. The improvements cost \$1200, and all was provided for.

In the beginning of the year 1903 Pastor Derr passed through a spell of severe illness, during which he was unable to perform his pastoral work. His pulpit was supplied by various brethren.

In February of this year the congregation resolved to secure an assistant pastor, and Rev. C. H. Gramm was called to this position, which he accepted. He entered upon the work in Zion's church on May 1, 1903. Mr.



Rev. C. H. Gramm.

Gramm was born on December 29, 1878, at Lykens, Ohio, and was baptized by Dr. Herman Rust. He was confirmed on May 14, 1893, by his father, Rev. H. J. F. Gramm. He studied in Calvin College, Cleveland, and graduated from it in 1899. In the latter year he entered Ursinus School of Theology in Philadelphia and graduated from it in 1902. He was licensed and ordained

to the ministry by a committee of Toledo Classis, July 13, 1902, the committee consisting of Rev. H. J. F. Gramm, Rev. John Wernley and elder Eberhard Gerkins. Soon after he accepted a call from the Swanton charge, consisting of four small congregations in Ohio. In 1900 Mr. Gramm became a student volunteer for foreign missions. He was challenged by the Board of Foreign Missions for

an appointment to either Japan or China at its meeting in December, 1904. For reasons satisfactory to himself and the Board his appointment was postponed. Mr. Gramm preaches in both languages.

As elsewhere, the tendency toward the English language manifested itself in Zion's church. This was to be expected. The wonder is that it came not earlier and more decidedly, in view of the large proportion of young people in the flock. Several years ago English services were held on one Sunday evening in each month. More in this line was desired, and on Jan. 1, 1904, the congregation resolved to have English services every other Sunday evening, instead of once a month.

The Sunday school of Zion's church was organized in the spring of 1882 with about a dozen persons. The beginning was indeed small, but the school soon increased, as did the congregation. The superintendents have been Dr. L. K. Derr, Chas. W. Rickenbach, John S. Guldin, D. J. Hafer, Horace C. Mareks, and Rev. C. H. Gramm, who fills the position at this time. The school is graded and has seven departments. A Teachers' and Church Workers' Training Course is maintained.

The following persons have served the congregation as organists: Emma E. Derr (now Mrs. Warren Lewis), Prof. Sol. W. Unger, Prof. O. H. Unger and Mr. Claude Fiehthorn.

Mr. Jacob K. Stuber has served the congregation faithfully as treasurer from its organization to this time.

In 1905 Zion's congregation numbered 590 members, and the Sunday school 535 members.

The church officers in 1905 were: Elders, Jacob K. Stuber, Louis F. Grebe, Dallas Kline, John G. Rhine;

deacons, Jacob Nolde, Sam. W. Reiff, Andrew N. Bodey, John J. Gephart ; secretary, Jacob Nolde ; sexton, John Deboldt.

REV. L. K. DERR, D. D.

Levi Knerr Derr was born on April 17, 1832, in Lehigh county, Pa., as the son of Daniel Derr and his wife Susanna, nee Knerr. He was baptized on July 2 of the same year by Rev. John H. Helffrich. The parents were poor, and therefore compelled to put out their children for food and raiment as soon as they were able to earn them. At the tender age of ten years the boy Levi was put out as child's nurse. When he was 11½ years old the mother died. From this time on he lived among strangers. During his earlier years his opportunities for schooling were very meagre. In 1847 he was confirmed by the late Dr. William A. Helffrich. Until the fall of 1851 Mr. Derr worked upon the farm during the summer and attended a country school during the winter. In November of 1851 he was appointed a school teacher and served during the winter. In April of 1852 he entered Allentown Seminary to prepare himself for the profession of teaching. After teaching another winter Dr. Helffrich urged him to prepare himself for the ministry. Mr. Derr now returned to Allentown Seminary and studied there until the fall of 1855, when he returned to the country. After spending some time in teaching, the young man Derr was in the fall of 1856 invited by Dr. Helffrich to resume his studies under his direction, and to reside with him, which invitation the young student accepted. Mr. Derr was examined and licensed to preach by East Pennsylvania Classis on May 19, 1857. At the same time he was appointed as agent of

the classis to aid in securing a fund of \$17,000 for Franklin and Marshall College, and he spent some time successfully in this work. On August 9, 1857, Mr. Derr was ordained in Ziegel church by a committee of East Pennsylvania Classis, consisting of Revs. J. H. Derr, Chas. G. Herman and J. S. Dubbs, as assistant to Dr. William A. Helffrich, pastor of the Ziegel charge. In November of the same year he accepted a call from St. John's church at Tamaqua, which he served in connection with Lewistown until January, 1866. During this time Rev. Derr organized St. Paul's congregation in Mahanoy City and superintended the erection of its church in 1864. Toward the close of 1865 Mr. Derr accepted an urgent call from St. Paul's church. He resigned the pastorate at Tamaqua and removed to Mahanoy City in the beginning of 1866.



Rev. L. K. Derr, D. D.

During his pastorate at Mahanoy City Rev. Mr. Derr, by direction of Lebanon Classis, organized Trinity Reformed church at Tamaqua in 1868 and supplied it for some time, and confirmed the first class of catechumens. Services were held in the Welsh church until the Reformed church had been completed. He labored in Mahanoy City until April, 1870, when he accepted a call from the new St.

John's congregation at Slatington, Pa., which he served ten years. He also served Friedens church near Slatington, and during two years supplied St. Paul's church at Cherryville, Pa. He also preached at Slatedale, although there was no congregation there.

In the spring of 1874 Rev. Mr. Derr was by East Pennsylvania Classis appointed to supply the newly organized Zion's congregation at Lehighton, Pa., where he erected a church in 1876. He supplied these people until the spring of 1880, when his health failed him, and he was compelled to resign his charge at Slatington and cease supplying Lehighton. After a year's rest his health was sufficiently restored to enable him to resume work. In the spring of 1881 Mr. Derr was appointed by the Board of Missions of the German Synod of the East to organize a German congregation in Reading. He accepted the call and entered upon the work on the last Sabbath in May, 1881, and has since labored here.

In the year 1893 the title of D. D. was conferred upon Rev. Mr. Derr by Ursinus College.

On May 7, 1861, Mr. Derr was married to Miss Rachel B. Reagan. This union was blessed with one son and four daughters. The son, Rev. Calvin U. O. Derr, died at Spring City, Pa., whilst being pastor there, on March 12, 1897, as stated before. The daughters are living.

SECTION VI.

ST. STEPHEN'S REFORMED CHURCH.

(Sixth Congregation.)

One of the earliest Reformed mission Sunday schools in Reading was Emanuel's, which for a considerable length of time held its sessions in the old one-story public school house on the northwest corner of Tenth and Washington streets. It was organized in 1864. During many years Mr. John N. Bowman was the faithful and painstaking superintendent until a short time before his death. After the erection of the neat frame chapel on Tenth street, between Washington and Walnut, the school was removed to it, and conducted there until after the failure of the effort to establish a German congregation. A small German Sunday school was also conducted here for some time. The superintendent was Mr. Martin Goodhart. The German school was turned over to the German congregation, and when the latter was disbanded, the school was also discontinued. After the sale of the chapel property the English school was removed to one of the rooms of the large public school house on Tenth street, between Washington and Walnut, and there conducted until the completion of St. Stephen's first church. It was then removed to that building, and used as a nucleus for the organization of St. Stephen's Sunday school. After the death of Mr. John N. Bowman the school was superintended by Jonathan Dorwart, John W. Rauch, Jefferson

Snyder, esq., John C. Hoffeditz, Dr. J. G. Grosscup and Thomas D. Bausner. The latter was in office when Emanuel's school was transferred to St. Stephen's church, and continued in connection with the reorganized school until 1903, a period of twenty years. He was then succeeded by Dr. W. D. DeLong. When in 1879 the several mission schools were placed under the care of individual congregations, Emanuel's school was committed to the fostering care of St. Paul's church.

Early in the year 1883 Dr. Bausman and others resolved to erect a church and organize a congregation in the northeastern part of the city. For this purpose a lot at the southwest corner of Ninth and Greenwich streets, 40 by 100 feet, was purchased for \$3000, and arrangements were made for the erection of a church. The cornerstone was laid on Sunday, Sept. 2, 1883, and the name of St. Stephen's Reformed church was adopted. The service was conducted by Dr. B. Bausman, assisted by Drs. C. F. McCauley, H. Mosser and L. K. Derr. Dr. Mosser delivered an address. The plan adopted provided for a one-story brick church, 36 by 70 feet, divided into two parts, one for the congregation and the Senior department, and the other for the primary department of the Sunday school. There was to be an end gallery.

Whilst the new church was being erected, the friends of the enterprise looked around for a minister who was to take charge of the interest and become the pastor of the new congregation which was to be organized. The choice fell upon Rev. Dr. C. S. Gerhard, then pastor of Trinity Reformed church at Columbia, Pa. A call was extended to him, and he accepted. He removed to Reading on Nov. 1, 1883, and at once entered upon the work.

The new church was dedicated on Sunday afternoon, Dec. 30, 1883. There was a large attendance. Addresses were delivered by Drs. B. Bausman, C. F. McCauley and H. Mosser. Dr. C. S. Gerhard, the pastor, conducted the dedication. Besides these, there were also present Reys. L. K. Derr, J. W. Steinmetz, F. W. Dechant and C. W. Levan. The church contained seats for about 400 persons. The cost of erecting the church was \$4500, with lot \$7500.

On Sunday, Dec. 21, 1883, Emanuel's Sunday school was transferred to the new church, and reorganized as St. Stephen's Reformed Sunday school, with Thomas D. Bausher, the former superintendent of Emanuel's school, as superintendent, and Daniel S. Klein as assistant superintendent. The start was made with sixty members. The school now grew rapidly, and at its first anniversary on Dec. 21, 1884, it had a membership of 307. Dr. Gerhard commenced to hold services in the church after its completion, and performed much missionary work in that section of the city preparatory to the organization of a congregation.

On Sunday, March 16, 1884, Dr. Gerhard organized St. Stephen's Reformed congregation with fifty-seven members as the sixth Reformed congregation in Reading. These officers were elected: Elders, Daniel Bucher, Daniel S. Klein; deacons, Milton J. Collier, G. Frank Bard, Samuel Palm. The congregation, as well as the Sunday school, grew rapidly in numbers. The new church popularized the movement, and there were promises of success.

In the summer of 1885 an addition to the front of the church was erected. The place was intended as a vesti-

bule and library for the Sunday school. The addition was dedicated on Sunday afternoon, Oct. 25. Dr. J. W. Steinmetz preached the sermon, and the pastor, Dr. C. S. Gerhard, was assisted in the services by Drs. B. Bausman and L. K. Derr.

In the fall of 1886 the walls of the church were frescoed, the walls having been left plain when erected. This improvement added greatly to the appearance of the church.

In October of 1886 a Missionary Society was organized. This society has all along been quite active, and has performed a large work in the cause of missions. Its zeal has been stimulated by the fact that one of the members, Mrs. Dr. D. B. Schneder, has devoted her life to work in the foreign field.

During the summer of 1888 Dr. Gerhard spent five months on a trip to Europe, Egypt and Palestine. Upon his return home he was given a most hearty reception in the church on the evening of Sept. 4 by his members and other friends. The church was crowded. During Dr. Gerhard's absence his pulpit was supplied by the late Rev. Geo. B. Walbert, who was then a theological student. At the reception short addresses were delivered by Mr. Walbert and Dr. B. Bausman, to which Dr. Gerhard responded. At the conclusion of the exercises the congregation sang the hymn, "Now thank we all our God." The consistory had gone to Philadelphia to meet their returning pastor. Whilst abroad Dr. Gerhard attended the sessions of the Alliance of Reformed Churches in the city of London.

On January 9, 1889, Miss Sallie Bickel, a member of the congregation and of the Sunday school, was killed

during the destruction of the Reading silk mill by a cyclone. About 175 persons, mostly young girls, were at work in the silk mill at the time of the awful storm, and 16 of them were killed, whilst upward of 50 others were injured. (One member of Zion's church was also killed and four others wounded.) The calamity made a deep impression upon the community.

In 1889 St Stephen's Sunday school had increased to such a size that more room was imperatively needed. It was therefore resolved to erect an annex on the southern side of the building, 25 by 46 feet in size. The wall of the church was removed and a glass partition erected in its place. This extension increased the size of the church to 61 by 70 feet. The cost of the work was \$1600. The annex was dedicated on Sunday, October 27, 1889, by the pastor, Dr. Gerhard.

On Sunday, May 18, 1890, Prof. H. Y. Stoner resigned as assistant superintendent of the Sunday school, after having served four years, he having been called to become the pastor of the new Riverside mission.

On July 10, 1892, the congregation had succeeded in paying off the whole of the debt, and the mortgage was burned on this day. The church was now free of debt, and all experienced a feeling of relief.

The tenth anniversary of the congregation was celebrated on Sunday, March 18, 1894. Thirty-six of the original members were present. The membership had increased to 523. Of the sixty members of the Sunday school when organized on Dec. 21, 1883, eleven remained. The school now numbered 643 members. The congregation had been receiving missionary aid during six years

until 1890, when it declared itself self-supporting. In this year a few members contributed \$1100 toward the erection of the Theological Seminary building at Lancaster.

On Sept. 9, 1896, the congregation gave a public reception to Dr. D. B. Schneder and wife, who had recently returned upon furlough from Japan, after having labored there during nearly nine



Mrs. D. B. Schneder.

years. This was a most interesting occasion. The church was decorated. Over the pulpit were the words in large letters, "Welcome Home." Dr. C. S. Gerhard delivered an address of welcome, and among other facts stated that about nine years previously he had married Dr. and Mrs. Schneder in the same church. Dr. Bausman spoke in behalf of the Reformed clergy of Reading and

the Foreign Mission Board. Dr. Schneder then responded, and gave a short account of their trip to Japan and of the work there. At the close of his address all the people came forward and bade the missionary couple a hearty welcome home. As stated before, Mrs. Schneder was a member of St. Stephen's church and school before going abroad. During their sojourn in this country the

Schneder family resided in Reading. On Sunday evening, March 27, 1898, Mr. and Mrs. Schneder delivered farewell addresses in St. Stephen's church. Their two young daughters sang a beautiful hymn entitled "Saved by Grace." The Schneder family left Reading on April 1, 1898, the second time on their long journey to Japan, where they have since labored at Sendai.

In March of 1897 the congregation took the initial step looking to the erection of a new and larger house of worship by purchasing the house and lot adjoining the church on the south side for \$2900. The lot was 16 by 100 feet. The congregation now owned a plot of ground 56 by 100 feet. The intention was in the near future to demolish the old church and erect a larger and more modern one in its place.

On Sept. 29, 1897, a Christian Endeavor Society was organized with 32 members.

In October of this year the congregation started the movement for the new church. It was resolved to erect a church at a cost of about \$25,000, as soon as one-half of this amount was secured by subscription.

A building committee was appointed, consisting of Dr. C. S. Gerhard, D. C. Roth and John Wagner. On Feb. 1, 1898, plans for the new church were adopted, and arrangements were made for the use of the Railroad Y. M. C. A. hall at Eighth and Greenwich streets as a place of worship during the erection of the church.

In the beginning of the following summer the old church and the adjoining dwelling house were demolished to make room for the new house of worship. The contract for the erection of the new church was given to Mr.

George W. Beard for \$20,000. The corner-stone was laid on Sunday afternoon, July 3, 1898, by the pastor, Dr. C. S. Gerhard. Dr. B. Bausman delivered an address, in which he referred to the organization of Emanuel's mis-



ST. STEPHEN'S REFORMED CHURCH.

sion school in 1864 in the public school house at Tenth and Washington streets, and also spoke of the great success which had attended the labors of Pastor Gerhard. Drs. T. J. Hacker and J. W. Steinmetz also delivered

addresses. The corner-stone was a gift from Mr. T. D. Bausher.

The plans provided for a one-story church and Sunday school chapel, covering the whole front of the lot. The fronts on Ninth and Greenwich streets are of Denver stone, with sandstone base and trimmings. The church was to seat 800, and the chapel, having galleries on three sides, about 700. The two rooms can be thrown into one by means of a sliding partition, thus providing seats for about 1500 persons. There is an additional Sunday school room in the basement with 350 sittings, thus providing a combined seating capacity for over 1800. There is also an assembly room in the basement with cement floor.

On Sunday, Dec. 4, 1898, the Sunday school took possession of the chapel. The congregation from this time until the completion of the audience room held its worship in the chapel. The formal opening took place on the following Sunday, Dec. 11. In the morning the sermon was preached by Rev. C. J. Musser. In the afternoon a combined Sunday school and congregational service was held. Greetings were brought and five-minute addresses delivered by Revs. H. Mosser, F. B. Hahn, L. K. Derr, S. L. Krebs, S. R. Bridenbaugh, C. E. Schaeffer, J. P. Stein, J. W. Steinmetz, H. Y. Stoner, R. W. Miller and B. Bausman. The choir of St. Paul's church furnished excellent music on this occasion. The chapel presented a beautiful, pleasing appearance, and was generally admired. The stained glass was furnished by J. M. Kase & Co. The completion of the auditorium was delayed until the following year.

In the summer of 1899 the pulpit of the old church was forwarded to Japan for use in the new church at Sen-

dai. Mrs. D. B. Schneder, whilst in this country, had collected a large portion of the money for the erection of the Sendai church. The pulpit reached its destination on August 13, 1899.

The dedication of the complete new church took place on Sunday, Nov. 19, 1899, and was conducted by the pastor, Dr. C. S. Gerhard. It was a day of joy to pastor and people. The work for which all had labored long and hard was about completed. In the morning Rev. Madison C. Peters preached a sermon to a congregation which completely filled the beautiful house of worship. The pastor, Dr. C. S. Gerhard, stated that the cost of the new church was \$28,000, not including the lot. The whole property represents a value of \$40,000. A year before a mortgage of some thousands of dollars was placed upon the property. On dedication day \$5500 remained unprovided for, and Dr. Gerhard asked the people to make up this sum. Rev. O. H. Strunck then made an appeal, and during the day cash and subscriptions aggregating \$6150 were secured. At the afternoon service the adjoining Sunday school room was thrown open, so that there were seats for about 1500 persons, and all were occupied. Addresses were delivered by Dr. H. Mosser, Dr. S. R. Bridenbaugh and Rev. O. H. Strunck. In the evening the sermon was delivered by Rev. H. Y. Stoner, when the church was again crowded.

The new church presents a splendid appearance. The style is Gothic throughout. At the corner is a tower 80 feet high. On each of the four sides are triple windows. At each corner of it is a copper turret. The top is pyramidal, surmounted with a combination cross and circle.

The audience room is 65 by 73 feet. It has an open ceiling of hard wood, natural finish, with exposed rafters. There are pews for 600. The choir loft holds 40 and the gallery 75. Room can be provided for 800. There are beautiful stained glass windows, all of which are memorials. The church is beautifully finished in hard wood, including altar and pulpit. The altar is surmounted by a polished cross. The congregation now had a beautiful, comfortable church and a well-arranged Sunday school chapel. In less than sixteen years the congregation had grown from the original 57 to nearly 700 members.

The summer of 1901 was a sad one for the pastor and his family. On July 22 their oldest son, Rev. W. Glase Gerhard, pastor of St. John's church, West Philadelphia, died in St. Joseph's Hospital at the age of 29 years and five days. The funeral was held in St. Stephen's church on July 26. The church was crowded. Rev. W. J. Johnson, an intimate friend of the deceased, and Dr. B. Bausman preached on the sad occasion. A number of Reformed ministers conducted the services.

On September 10, less than two months later, death again invaded the pastor's home, and carried off John M. Gerhard, the second son, aged 27 years, 10 months and 26 days. On September 14 the church was again crowded by a sympathizing congregation. Dr. J. W. Steinmetz and Rev. H. Y. Stoner preached the funeral sermons. Much sympathy was felt and manifested for the stricken family.

But the cup of sorrow was not yet full. Dr. Gerhard, the father, had himself been a sufferer for some time, but strong hopes were entertained for his full restoration. He

continued in his work, frequently assisted by other ministers, until shortly after the following Easter season in 1902. He then agreed to take rest during the whole summer, the greater part of which he spent on the Pocono Mountains in Monroe county, Pa. Meanwhile his pulpit was regularly supplied by Mr. Calvin M. DeLong, then a member of the Senior class in the Seminary at Lancaster. Dr. Gerhard returned in the early fall, and was given a hearty reception in his church on Sunday evening, Sept. 7, 1902. The church was decorated, and over the pulpit were the words "Welcome Home." Dr. Gerhard preached a sermon, and expressed his appreciation of the good-will and kindness of his people. But unfortunately his health had not been restored. He realized that he could no longer carry forward the work which he loved so much. In the hope that rest not only from labor, but also from care, would be beneficial to his health, Dr. Gerhard resigned in the fall of 1902, the resignation to take effect on the first of November. His resignation was reluctantly accepted, and he was made pastor emeritus. He had labored in Reading nearly nineteen years, and given the best part of his busy life to the building up of St. Stephen's church. He had organized the congregation on March 16, 1884, with 57 members; now it numbered 750. He had received 1207 persons into membership by confirmation, certificate and renewal of profession, baptized 498 persons, buried 159 and married 146 couples.

On Oct. 5, 1902, the congregation elected Rev. T. W. Dickert, of Macungie, Pa., pastor. He was serving his first charge with success. He accepted the call, and commenced his work on Nov. 1, 1902.

The work of Rev. C. S. Gerhard, D. D., was done. After a short season of further suffering he entered into rest on October 29, 1902, aged 57 years and 26 days. His death cast a feeling of sadness upon the congregation and upon all who had known him. His funeral took place in the afternoon of November 3, and was attended by a congregation which crowded both the auditorium and the chapel of the church. At the house a short service was conducted by Drs. L. K. Derr and H. Mosser. The members of the consistory served as pall-bearers from the house to the church. The bearers from the church to the cemetery were Revs. H. Y. Stoner, Dr. J. W. Steinmetz, Profs. Wm. Rupp and J. C. Bowman, of the Lancaster Seminary, Dr. E. N. Kremer, Harrisburg, and Dr. C. Clever, Baltimore. The large audience included some sixty Reformed ministers and a considerable number of ministers of various denominations of the city. There were many beautiful floral tributes. Rev. C. E. Schaeffer announced a hymn, Rev. T. W. Dickert read a Scripture lesson and Rev. H. Y. Stoner led in prayer. Dr. R. W. Miller spoke on 2 Chron. 31 : 21, and recounted the good qualities of the departed. He was followed by Dr. G. W. Richards. Dr. B. Bausman spoke on 1 John 3 : 2. Dr. J. W. Steinmetz led in prayer and Rev. C. E. Creitz announced a hymn. Rev. B. T. Callen read the action of the Ministerium of Reading, and Rev. C. E. Schaeffer read the resolutions adopted by Reading Classis. Dr. J. P. Stein read a biographical sketch of the deceased. Interment was made on Charles Evans' cemetery. Rev. T. W. Dickert and Dr. B. Bausman conducted the service at the grave.

Thus within the space of a little more than fifteen months Dr. Gerhard and his two oldest sons were carried off by consumption. Of the family the mother and two sons remain.

Calvin S. Gerhard was the son of the late Rev. Wm. T. Gerhard and his wife Elizabeth, nee Seibert. He was born at Kintnersville, Bucks county, Pa., Oct. 3, 1845. He was confirmed in 1861 at Petersburg, Lancaster county, Pa., by his father, who was then pastor of the Reformed congregation at that place. He was married on Oct. 12, 1871, to Emma Elizabeth Glase at the residence of her father, the late B. A. Glase, at Friedensburg, Berks county, Pa. Mr. Gerhard graduated with the highest honors from Franklin and Marshall College, Lancaster, in 1865. The ensuing two years he spent as a teacher, first as principal of the Fayetteville Academy, and subsequently as principal of the Oley Academy. He then pursued a three-years' course in the Theological Seminary at Mercersburg, graduating in 1870, and was soon after licensed to preach by Lancaster Classis. He was ordained Oct. 4, 1870, by East Susquehanna Classis at Sunbury and became pastor of the First Reformed church, Sunbury, on Sept. 7, 1870, and remained there until July 1, 1879, when he became pastor of Trinity Reformed church, Columbia. At both places he was successful, but his greatest work was performed in Reading.

On November 1, 1883, Dr. Gerhard removed to Reading for the purpose of organizing a new congregation. His work here has been recounted above. He applied himself zealously to the work, and was eminently successful in gathering a large congregation. He was a faithful

pastor, and exercised great influence over his people. As chairman of the building committee he bestowed much time and attention on the erection of the new church. Its successful completion was a great satisfaction to him.

Dr. Gerhard took an active interest in the general work of the Church, and filled various positions of trust and honor. He was one of the organizers and the first president of the S. S. Board of the Reformed Church, and a member of the Board of Home Missions until his death. He was president of the Eastern Synod which held its sessions in Harrisburg in the fall of 1891, and president of the General Synod of 1899, which met in Tiffin, Ohio. In 1891 he received the honorary degree of D. D. from Franklin and Marshall College.



Rev. C. S. Gerhard, D. D.

Dr. Gerhard was a frequent contributor to the church papers and also to the *Reformed Review*. In the spring of 1895 he published a volume entitled "Death and the Resurrection." From December, 1885, to February, 1888, he was a member of the Reading School Board, and always took a deep interest in education, good government and the welfare of the city.

Rev. T. W. Dickert was installed on Sunday morning, Nov. 23, 1902, by a committee of Reading Classis. Revs. H. Y. Stoner and C. E. Schaeffer delivered addresses, and Rev. C. E. Creitz conducted the installation.

On Sunday, March 1, 1903, services were held in the church in memory of the late Dr. C. S. Gerhard. In the morning Rev. H. Y. Stoner preached a sermon on Dr. Gerhard as a man, preacher and pastor, and Rev. T. W. Dickert, the new pastor, spoke of him as a scholar, theologian and author. The pulpit, reading desk and altar were draped in black, and there were decorations of palms and bouquets of roses and carnations. The Sunday school held a memorial service in the afternoon. Addresses on the life and works of the deceased pastor were made by Dr. W. D. DeLong, S. P. Faust, M. J. Coller, A. J. Shurtle, Rev. D. W. Gerhard, of Lancaster, brother of the deceased, and Pastor Dickert.

In the spring of 1903 the auditorium of the new church was frescoed, and the church was reopened for worship on May 31. The cost of the improvement was \$600, and it added much to the appearance of the room. The cost was borne by the Womens' Aid Society.

Several years before his death the late Dr. C. S. Gerhard succeeded in securing a \$6000 organ as a donation from Mr. Andrew Carnegie. There was much delay in furnishing the instrument. It was finally placed into position in the fall of 1903. The organ was dedicated and the frescoed auditorium rededicated on Sunday, Oct. 22, 1903. Three services were held. For the special services the church had been splendidly decorated. The morning service was in charge of the pastor, Rev. T. W. Dickert,

and the music by the church choir under the direction of the organist, J. Wilson Klein. Dr. J. H. Dubbs, of Franklin and Marshall College, preached the sermon on Psalm 27 : 4. Brief addresses were delivered in the afternoon by Dr. Dubbs and Mr. C. H. Leinbach, superintendent of St. Andrew's Sunday school. At 3.30 p. m. the dedication was conducted by the pastor. The Second Reformed church choir and organist, Prof. W. S. Hollenbach, furnished the music. Revs. Dr. James I. Good, C. E. Creitz, Dr. J. W. Steinmetz and Dr. L. K. Derr presented greetings from their respective congregations. At the evening service over 1000 persons were present. Rev. Dickert had charge of the service and Rev. H. Y. Stoner preached the sermon. The pastor also spoke.

The large and splendid new organ is built on the south side of the auditorium at the choir loft. It is a three-manual organ with 46 stops, 1848 pipes, 41 pistons and 7 pedal movements. It has a quartered white oak casing, is 9 by 24 feet in dimensions and 22½ feet high. An electric motor furnishes the power. The organ is a superior instrument, gives full satisfaction, and is much appreciated. The congregation was fortunate in having the whole cost donated, since Mr. Carnegie subsequently adopted the rule of paying only one-half the cost of church organs.

Mr. Milton J. Collier served faithfully as librarian of Emanuel's and subsequently of St. Stephen's Sunday school during twenty-five years. He completed this long term of service on Nov. 1, 1904, when he withdrew from the position and was made librarian emeritus. He also served long as a member of the consistory.

Three young men of St. Stephen's congregation have entered the ministry of the Reformed Church—H. Y. Stoner, now of Reading ; Andrew H. Smith, now of Tom's Brook, Va., and the late W. Glase Gerhard, at the time of his death pastor of St. John's church, West Philadelphia, Pa.

In the spring of 1905 a bell was procured and hung in the tower of the church. It weighs 2000 pounds. The diameter at the rim is 46 inches. The bell has a fine tone. It is inscribed "Behold, I Bring You Good Tidings," and below this motto, "Easter, 1905." The cost was \$600. The bell was rung for the first time to call the people together for worship on Easter Sunday, 1905. It was formally dedicated on Sunday, May 28, following, when Dr. James I. Good preached the sermon.

We herewith give the names of the several societies in St. Stephen's church, with the dates of their organization : Ladies' Aid Society, January 1, 1885 ; Missionary Society, 1886 ; Young Peoples' Society of Christian Endeavor, September 29, 1897 ; Mission Band, 1902 ; Junior Young People's Society of Christian Endeavor, 1903 ; Ushers' Association, April 13, 1903.

In 1905 St. Stephen's church numbered 1020 members and the Sunday school 1150 members.

The officers of the congregation in 1905 were : Elders, Milton J. Collier, Dr. J. K. Seaman, Joseph R. Roth, Henry S. Bernhart ; deacons, Lemon H. Hertz, Cuvier G. Grube, Dr. W. D. DeLong, Samuel P. Faust, Albert M. Weyandt, Thomas Z. Bright ; secretary, Joseph R. Roth ; treasurer, Dr. J. K. Seaman ; organist, J. Wilson Klein ; sexton, F. S. Hann.

Rev. Thomas W. Dickert, the present pastor, was born on March 9, 1869, at Zion Hill, Bucks county, Pa., as the son of Thomas R. and Lavina H. (Mininger) Dickert. His preparatory education was secured in the High School at Quakertown and in Ulrich's Preparatory School at Bethlehem. In 1890 he entered Franklin and Marshall College and graduated from it in 1894. In the latter year he entered the Theological Seminary, from which he graduated in 1897. On June 2, 1897, he was examined and licensed by the Tohickon Classis at South Bethlehem, Pa. Having received and accepted a call from Macungie charge, Mr. Dickert was ordained and installed on June 12, 1897, by a committee of Lehigh Classis, consisting of Revs. T. J. Hacker, M. H. Diefenderfer and Dr. W. R. Hofford. He resigned the pastorate at Macungie on November 1, 1902, and accepted the call of St. Stephen's church in Reading, where he has since been laboring with success. On June 8, 1897, Rev. Mr. Dickert was married to Miss Rebecca Bettiger by Revs. F. J. Mohr and B. F. Luckenbill. One child has been born to them.



Rev. T. W. Dickert.

SECTION VII.

ST. THOMAS' REFORMED CHURCH.

(Seventh Congregation)

The late Dr. A. S. Leinbach was pastor of the Reformed Alsace church from 1871 to July, 1895, at which latter date he withdrew from the active ministry. This congregation is the oldest in this region, having been organized about the year 1740, some eight years before the city of Reading was laid out. The church stands right on the northeastern city line. About one-half of the members reside in the city, which has for years been growing rapidly in the direction of the church.

On December 15, 1889, Dr. Leinbach commenced to hold services in the public school house at the corner of Twelfth and Windsor streets. The attendance was from the beginning encouraging. Dr. L. was aided in the work by his son, Rev. John H. Leinbach, who was his father's assistant in his large charge. The son died on August 25, 1895, aged 42 years, 8 months and 11 days. On January 12, 1890, a Sunday school was organized at the same place with 57 scholars and 15 teachers. Mr. Milton Snyder was made superintendent.

On April 13, 1890, St. Thomas' Reformed congregation was organized in the school house with 51 members as the seventh Reformed church in the city. Two elders, four deacons and three trustees were elected, and ordained and installed by Dr. Leinbach. Their names are as fol-

lows: Elders, John S. Dunkle, John H. Snyder; deacons, D. V. R. Ludwig, John S. Oxenreider, James S. Keiser, Albert J. Frezeman; trustees, Paul M. Webber, Jacob C. Snyder, Jacob Reece. Measures were at once taken for the erection of a church. A congregation seldom flourishes in a school house. But where should the church be located? Mr. Jacob B. Frieker, who has done a great deal for many of the Reformed churches in Reading, made an earnest appeal for aid to Messrs. John Riek and William Madeira, who owned a tract of land on North Eleventh street, between Douglass and Windsor. These gentlemen generously donated a lot of ground for the new church at the corner of Windsor, 80 by 110 feet. A building committee was now appointed, and the resolution adopted to erect a stone church, 60 by 90 feet. Mr. A. F. Smith, of Reading, drew the plans. The congregation was incorporated on October 5, 1890.

The corner-stone was laid on Sunday afternoon, Oct. 19, 1890, during the sessions of the Eastern Synod in the First church. Unfortunately the weather was very unfavorable. The stone was laid by Dr. Leinbach. Addresses were made by Rev. W. M. Landis in German and Rev. Geo. B. Walbert in English. Both these have since died. It was at first supposed that the church would cost about \$15,000, but when it was finally completed, the total cost was about \$50,000.

The first service in the basement was held on Sunday, October 18, 1891, and the basement was formally opened one week later, October 25. Dr. Leinbach was assisted in the services by Revs. S. L. Krebs, N. Gehr, D. D., J. W. Steinmetz, D. D., B. Bausman, D. D., Henry Mosser,

D. D., and Jas. I. Good, D. D. The basement is divided into three parts for Sunday school purposes, and these can be thrown into one. The seating capacity is about 500.

During a severe storm on Nov. 23, 1891, the scaffolding at the church was blown down, and the partly completed steeple bent out of position.

In the spring of 1892 Dr. Leinbach resigned as pastor

on account of his large charge and his increasing age. He had aided the congregation liberally, both financially and otherwise.



Rev. A. S. Leinbach, D. D.

On June 5, 1892, Rev. John P. Stein, of Millersville, Pa., was elected pastor, and he accepted the call. He was installed on July 17 following. Dr. J. W. Steinmetz spoke in German and Dr. H. Mosser in English, whilst Dr. S. R.

Bridenbaugh conducted the installation. The consistory then came forward and greeted their new pastor.

The congregation continued to worship in the basement until the spring of 1900. At this time several generous gentlemen of St. Paul's church came forward and by their gifts made it possible to complete the audience room on the second floor. The church is finished in hard

wood, and the pulpit and furniture are made of quartered oak. The gallery front is also of oak, surmounted by a neat iron railing. The pews were bought of the Second Reformed congregation, and were those in use before the rebuilding of that church. The seating capacity of the



ST. THOMAS' REFORMED CHURCH.

main floor and of the gallery is about 800. There are many beautiful windows, all memorials. The large window on the north side represents the Good Shepherd, and is in memory of Revs. A. S. and John H. Leimbach. The

large window on the south side represents "Christ Knocking at the Door," and is in memory of Isaac W. and Catherine Levan and Lovina M. George. The middle panel of this large window was donated by Mrs. J. P. Stein. The pulpit and altar are also memorials. The completed church, including the furnishing, is valued at about \$50,000. There is a debt of \$6000 resting upon the church.

The dedication of the completed church took place on June 17, 1900. In the morning Dr. J. S. Stahr preached the sermon, and was followed by Rev. D. B. Albright in a German address. In the afternoon addresses were delivered by various city pastors, who congratulated the congregation on the completion of their church. In the evening Rev. J. Calvin Leinbach preached the sermon, and Rev. T. M. Yundt followed in an address. After this the pastor, Rev. J. P. Stein, D. D., formally dedicated the church. The services were continued during the week following, with sermons by Revs. C. E. Creitz, T. H. Leinbach, S. A. Leinbach, Samuel H. Stein and J. R. Stein, the latter two being nephews of the pastor. It was a season of gladness for all interested in St. Thomas' church.

- During the summer of the same year (1900) steam heating was introduced in the church at an expense of about \$1600.

The congregation was aided by the Board of Missions in supporting the pastor until 1900, when the church became self-supporting.

On July 6, 1902, the tenth anniversary of the pastorate of Dr. J. P. Stein was celebrated. The pastor preached an historical sermon.

It the fall of 1901 Pastor Stein succeeded in securing a splendid church organ as a donation from Mr. Andrew Carnegie. There being many other donations ahead of this one, considerable time elapsed before the organ could be delivered. It reached Reading in the latter part of April, 1903, packed in seventy boxes. Meanwhile the congregation had reconstructed the organ loft at an expense of \$515, which was paid at once. The organ cost \$6000, and was a free gift from Mr. Carnegie. It has a front of 17 feet, depth of 10 feet and a height of 25 feet, with a side chamber 10 by 12 feet for the bellows and pipes. It is a first-class instrument, and gives full satisfaction.

The dedication of the new organ took place on Sunday, June 14, 1903. Prof. Geo. W. Richards preached the sermon in the morning. In the afternoon Rev. H. H. Rupp preached, and Rev. H. Y. Stoner in the evening. The dedication was conducted by the pastor.

In the fall of 1904 the old walnut pews were removed to the gallery and new pews secured for the main floor. The cost was \$1350, and was borne by the Ladies' Aid Society and the Sunday school. These old walnut pews were made about fifty years ago at the time of the erection of the Second church from trees grown in the vicinity of Reading. Such trees are no longer found in this region.

In 1892 the Ladies' Aid Society was organized, and did a good work in aiding the congregation financially.—St. Thomas' League was organized in 1893, and in 1905 it was merged into a Christian Endeavor Society.—The Missionary Society was organized in 1900. The latter society is applying all its funds to the cause of missions.

In 1905 St. Thomas' church numbered 392 members and the Sunday school 578 members. Mr. Eugene F. Hendricks is at present superintendent of the Sunday school.

In 1905 the officers of St. Thomas' church were: Elders, Jacob C. Snyder, Louis C. Kremer, Samuel George; deacons, William Boyer, Albert J. Frezeman,



Rev. J. P. Stein, D. D.

Howard Weyant, Henry S. Yocum, Charles D. Shearer, Eugene C. Wolfe; secretary, Alb. J. Frezeman; treasurer, Eugene C. Wolfe; organist, Stanley A. Keast; sexton, John S. Klein.

John Philip Stein, eldest son of Daniel and Catherine Stein, *nee* Forney, was born June 11, 1836, at Annville, Lebanon county, Pa. He was baptized in infancy by Rev. Henry Wagner, pastor of the Annville congregation, and was confirmed in October, 1851, by Rev. Dr. F. W. Kremer at Lebanon, Pa. Dr. Stein received his early literary training under the instruction of Daniel Balsbaugh in the Annville Academy. He entered Franklin and Marshall College at Lancaster in 1857, and was graduated in 1861. In the fall of the same year he entered the Theological

Seminary at Mercersburg, and completed the third year of his course in June, 1864, in Union Theological Seminary in New York. Dr. Stein was licensed and ordained as a missionary on July 25, 1864, by Lebanon Classis in the First Reformed church, Lebanon, Pa., and entered upon his labors at Tremont and Donaldson, Schuylkill county, Pa. He was duly elected pastor of St. John's church, Schuylkill Haven, on October 9, 1864, and entered upon the work in November, 1864. On April 1, 1871, he became pastor of Trinity Reformed church, Pottsville. On April 1, 1882, Dr. Stein became missionary pastor of St. John's Reformed church, Philadelphia, then located on the corner of Haverford and Wyoming streets. On account of the increasing infirmities of his wife he resigned this charge in December, 1883. He accepted a call to the Millersville congregation, consisting of three congregations, and entered upon his pastoral labors on January 1, 1884. In 1892 Dr. Stein was elected pastor of St. Thomas' Reformed church, Reading, Pa., then under the care of the Mission Board. He entered upon his labors here on July 1, 1892. Dr. Stein was successful in reducing two-thirds of the indebtedness, completed the church at a cost of \$10,000 and has it paid, and in 1900 made the congregation self-supporting. In 1899 the title of D. D. was conferred upon Pastor Stein by Franklin and Marshall College.

SECTION VIII.

OLIVET REFORMED CHURCH.

(Eighth Congregation.)

In North Reading, beyond Charles Evans' cemetery, a small Sunday school was conducted in the old public school house. Mr. John Shepp was superintendent. A considerable number of Reformed families resided in that place. Some of them belonged to the First church, others to Alsace church. About the beginning of the year 1890 these people appealed to Dr. H. Mosser, pastor of the First church, for assistance. Upon consideration the First church agreed to take the school under its care, and to give it needed aid. The First church had been maintaining a mission school in the northwestern part of the city, known as St. Mark's school, since May 6, 1883. It was now concluded to unite these two schools under the name of Riverside mission, and to call a minister who would organize congregations at both places, and serve them as pastor. This was done with success.

By permission of Classis Prof. Henry Y. Stoner was called as missionary to labor in this particular field. He was an elder in St. Stephen's Reformed church, and principal of the Inter-State Commercial College. He had been pursuing a course of theological studies. He was examined and licensed by Schuylkill Classis. Mr. Stoner was ordained to the ministry in the First church on the evening of May 18, 1890, by a committee of said Classis,

consisting of the Reading pastors, with Dr. H. Mosser as chairman. Drs. H. Mosser, C. F. McCauley, B. Bausman, C. S. Gerhard, L. K. Derr and R. W. Miller united in the laying on of hands. Mr. Stoner was at the same time appointed as pastor of Riverside mission. He entered upon the work with enthusiasm, and his labors were blessed with success.

On Saturday evening, June 7, of the same year (1890), Rev. Mr. Stoner organized Olivet Reformed congregation in North Reading with 36 members, as the eighth congregation in the city. These officers were elected: Elders, Lewis Riegel, Sr., Wm. B. Gross; deacons, H. S. Young, Edward Conner. On the following evening, Sunday, June 8, these officers were ordained and installed. At the same time it was decided to erect a church in the near future, and a building committee was appointed, with Rev. Mr. Stoner as chairman.

Mrs. D. R. Althouse donated a well-located lot on Centre avenue, valued at \$1200, and the work of erecting a church was commenced without delay. Ground was broken on July 7, 1890. The corner-stone was laid by Rev. Mr. Stoner on Sunday, September 7. Addresses were delivered by Dr. H. Mosser and Dr. B. Bausman. Besides these there were present Drs. J. W. Steinmetz, L. K. Derr, C. S. Gerhard, R. W. Miller and J. F. DeLong. There were placed in the corner-stone a Bible, hymn book, church and city papers and a history of the congregation.

The church was dedicated on Sunday, Feb. 15, 1891. It is a neat building, 44 by 54 feet, erected of brick laid in black mortar. The seating capacity is 400. The win-

dows are of stained glass. The cost of the church was \$6200. On the dedication day the sum of \$450 was secured. The Sunday school raised nearly \$400 for the



OLIVET REFORMED CHURCH.

erection of the church. A debt of \$4175 remained on the church. This debt was gradually reduced, and is now small.

On the day of dedication Dr. R. W. Miller preached in the morning. The dedication proper took place in the afternoon, conducted by the pastor, Rev. H. Y. Stoner. The dedicatory sermon was preached by Rev. O. H. Strunck, of Schuylkill Haven, on Isaiah 60 : 13. Besides the ministers already mentioned there were present at this service Drs. Mosser, Bausman, Steinmetz, Gerhard and Miller. The people of North Reading were now really happy. They had a neat house of worship, and all were pervaded by an earnest, active spirit.

On the following Thursday evening, Feb. 19, 1891, Rev. Mr. Stoner was installed as pastor of Olivet church. Addresses were delivered by Drs. H. Mosser and J. W. Steinmetz. The committee of Schuylkill Classis consisted of Drs. H. Mosser, J. W. Steinmetz, R. W. Miller and Jas. I. Good.

Rev. Mr. Stoner served the congregation in connection with St. Mark's congregation until Dec. 31, 1894, when he resigned. He had found the work of the two congregations in connection with his school work too laborious.

Olivet congregation was now made a separate charge. Rev. Daniel W. Albright, then pastor of St. Paul's church, Manheim, a native of Reading, was called to the pastorate. He accepted the call, and preached his introductory sermon on Sunday evening, Jan. 20, 1895. He was installed as pastor on Sunday afternoon, Jan. 27, by Revs. H. Mosser, J. P. Stein and F. B. Hahn, a committee of Schuylkill Classis.

Rev. Mr. Albright was popular and beloved by the people, but unfortunately his usefulness was of short duration. His health failed, and he died on March 20, 1897,

aged 35 years, 4 months and 20 days. His death was sincerely mourned by many. Mr. Albright was born and reared in Reading as the son of Mrs. Mary Jane and the late Henry M. Albright. He was a son of St. Paul's church, in whose bosom he grew up, and was confirmed by Dr. Bausman. He studied in the Reading schools, Franklin and Marshall College, from which he graduated in 1886, and Lancaster Seminary, from which he graduated in May of 1890. He was soon after examined and licensed by Schuylkill Classis. He received and accepted a call from St. Paul's Reformed church at Manheim, Pa., and was ordained and installed on November 2, 1890, by a committee of Lancaster Classis, consisting of Drs. E. V. Gerhart, J. S. Stahr and J. H. Dubbs. In the summer of 1896 he attended the meeting of the Alliance of Reformed Churches at Glasgow, Scotland. Mr. Albright was survived by his mother and one brother. His funeral on March 25 was largely attended in St. Paul's church, including nearly all the members of Olivet church and many ministers. Dr. B. Bausman, the pastor of his youth, preached the sermon.—On Sunday, April 4, a memorial service was held in Olivet church. Addresses were delivered by Drs. B. Bausman and H. Mosser.

On May 23, 1897, Licentiate E. Bruce Lyttle was called to the pastorate of Olivet church. He was ordained and installed on Sunday afternoon, June 13, by a committee of Reading Classis, consisting of Drs. H. Mosser, S. R. Bridenbaugh and C. S. Gerhard. Dr. Bridenbaugh preached the sermon.

In the beginning of September, 1897, a memorial bell was hung in the tower of Olivet church, and it was dedi-

ated on September 12 by Rev. E. B. Lyttle, assisted by several other ministers. The bell weighs 1565 pounds, gives good satisfaction and bears this inscription: "In memory of our late pastor, Rev. D. W. Albright, who died March 20, 1897." The bell was also used by the city for fire alarm purposes.

On Sept. 28, 1898, Rev. E. B. Lyttle resigned as pastor and accepted a call to Memorial Reformed church, York, Pa., where he continues to labor. Mr. Lyttle is a native of Mifflin county, and a graduate of Dickinson College. He served a number of years as secretary of the Young Men's Christian Association of Reading and other places. He studied theology privately under the direction of his pastor, Dr. S. R. Bridenbaugh, pastor of the Second church, and Dr. C. S. Gerhard, pastor of St. Stephen's church. He was examined and licensed by Reading Classis on April 6, 1897.

Mr. Moses A. Kieffer, a student in Lancaster Seminary, was appointed to supply Olivet church temporarily. Upon the completion of his studies in the month of May he was elected pastor.

Rev. Moses Augustus Kieffer was born near Mercersburg, Pa., on December 31, 1869, as the son of Jonas and Elemina Kieffer. He was baptized in infancy by Rev. Isaac G. Brown and confirmed by Rev. Z. A. Yearick. In the fall of 1890 he entered Mercersburg Academy to commence his preparation for the ministry. He entered the Sophomore class of Franklin and Marshall College in the fall of 1893, and was graduated in 1896, then entered the Theological Seminary and graduated in 1899. He was examined and licensed by Mercersburg Classis at

Chambersburg, Pa., and was received into Reading Classis on June 19, 1899. On the following Sunday, June 25, 1899, ordination and installation services were held in Olivet Reformed church by a committee of Reading Classis, composed of Revs. H. Mosser, D. D., J. W. Steinmetz, D. D., and H. Y. Stoner. Rev. Mr. Kieffer's pastorate at Olivet was of short duration. At Easter and again at Whitsuntide in 1900 the pastor contracted severe colds, which developed into acute bronchial asthma. In the following winter he resigned and preached his farewell sermon on December 2, 1900.—On June 29, 1900, Rev. Mr. Kieffer was married to Miss Elizabeth Hagerman, of Williamson, Franklin county, Pa. Their union has been blessed with three children.—In April of 1901 Rev. Mr. Kieffer located at Timberville, Va., where he is now laboring with success.

On Sunday evening, May 12, 1901, Mr. Henry Harbaugh Rupp, a student in Lancaster Seminary, was elected pastor of Olivet church. He accepted the call, and was ordained and installed on June 23, 1901, by a committee of Reading Classis, consisting of Revs. Henry Mosser, D. D., J. R. Brown and H. Y. Stoner. At the request of the committee Mr. Rupp's father, Dr. William Rupp, preached the ordination sermon. Dr. H. Mosser conducted the ordination, and Rev. J. R. Brown conducted the installation. Mr. Rupp served as pastor of Olivet church during a little more than two and one-half years. During the illness of Dr. H. Mosser Rev. Mr. Rupp served as his assistant in the pastorate of the First church. On January 28, 1904, Rev. Mr. Rupp resigned and accepted a call from Grace church, Easton, Pa., where he is

REV. H. Y. STONER



REV. D. W. ALBRIGHT



REV. E. BLYTTLE



REV. M. A. KIEFFER



REV. H. H. RUPP



REV. H. J. LEINBACH

PASTORS OF OLIVET CHURCH.

now located. On Sunday evening, Feb. 14, he preached his farewell sermon. During his pastorate at Olivet church of two years and eight months Mr. Rupp baptized 48 persons and confirmed 8, married 10 couples, officiated at 48 funerals, preached 202 sermons, made 24 addresses and 1530 pastoral calls, \$4800 was raised for all purposes, the debt was reduced about \$1300, and the church building painted and repaired at a cost of \$200, all paid.

Henry H. Rupp was born in Berlin, Pa., November 12, 1874, as the son of Rev. William Rupp, D. D., and his wife Emma Anetta, *nee* Hambright. The father was until his death on April 3, 1904, Professor of Practical Theology in the Theological Seminary at Lancaster, Pa. His early education was received in the public schools of Manchester, Md., and in the Myersdale Preparatory School, Myersdale, Pa. After teaching two years in the public schools of Somerset county, Henry H. Rupp entered the Freshman class in Franklin and Marshall College, Lancaster, Pa., in 1893, and graduated with honor in 1897. After graduation he accepted a position as Professor of Greek and Latin in the Mercersburg Academy, taught one year and then entered the Theological Seminary in the fall of 1898. While taking his theological course he taught Mathematics and Natural Science in Cotta College, Lancaster city, graduating from the Seminary with honor on May 1, 1901. He was licensed to preach the gospel by Lancaster Classis at New Holland a few weeks later. On September 29, 1904, Rev. Mr. Rupp was married to Miss Ella Frances Glaser, daughter of Mr. William Anderson, of Reading. Rev. W. H. Myers performed the ceremony in Grace Lutheran church.

In April of 1904 Mr. H. Jerome Leinbach was elected pastor of Olivet church. He is a son of Mr. and Mrs. James B. Leinbach, a well-known organist of Friedensburg, Berks county. He graduated from Franklin and Marshall College at Lancaster in 1901, and from the Theological Seminary at the same place in the spring of 1904. He was elected a short time before graduating from the latter institution. Mr. Leinbach accepted the call after his graduation in May. He was ordained to the ministry and installed as pastor of Olivet church on Sunday afternoon, May 29, 1904, by a committee of Reading Classis, consisting of Revs. J. P. Stein, D. D., John F. Moyer and W. E. Harr. Dr. Stein preached the sermon. On May 4, 1905, Rev. Mr. Leinbach was married by Rev. W. E. Harr to Miss M. Mary, daughter of Mr. and Mrs. George Swavely, of Pine Iron Works, Berks county. The happy couple at once took up their residence at 416 Walnut street, Reading.

During all these years Olivet congregation has been under the fostering care of the First church. For a number of years the First church contributed \$300 annually toward the support of the pastor of Olivet church.

Olivet church has a somewhat peculiar history in reference to its pastors. During its existence of about fifteen years it has had six pastors. Five of these commenced their ministerial career in Olivet church—Messrs. Stoner, Lyttle, Kieffer, Rupp and Leinbach. Rev. D. W. Albright had been in the ministry previously.

Another peculiarity of Olivet church is the fact that as a rule it has only Sunday evening services—no morning services.

In 1905 Olivet church numbered 97 members, and the Sunday school 148 members.

The officers of Olivet church in 1905 were: Elders, Henry S. Young, Ammon Kline; deacons, Joseph Williams, George Schaeffer, Lewis Riegel, jr., Clifford Romig; secretary, Ammon Kline; treasurer, Henry S. Young; janitress, Mrs. E. E. Sausser.

There are two societies connected with Olivet Reformed church—a Ladies' Aid Society, organized in September, 1890, and a Missionary Society and Social Circle, organized in May, 1892. Both are in a flourishing condition, and have proven a great help in the general work of the church.

SECTION IX.

CALVARY REFORMED CHURCH.

(Ninth Congregation)

The history of Calvary church is unique in at least one respect—the church was erected before there was a congregation or a Sunday school. In the case of most of the other Reformed congregations in this city there were at least prosperous Sunday schools in existence before churches were erected. But when Calvary church was erected, there was neither congregation nor Sunday school.

In the summer of 1888 Dr. B. Bausman concluded that a new Reformed church should be founded and located in the neighborhood of Centre avenue and Oley street. It is true, there were at that time very few houses in that immediate neighborhood, and some could not agree with Dr. Bausman that that was a good location for a new church. But Dr. Bausman saw that the city was being extended in that direction, and he felt certain that in a few years that neighborhood would be rapidly built up with substantial dwellings. Time has shown that his judgment was correct. Everybody will now agree that the location of Calvary church is most excellent. That region is now built up almost solidly on all sides, and the population is of the best in the city.

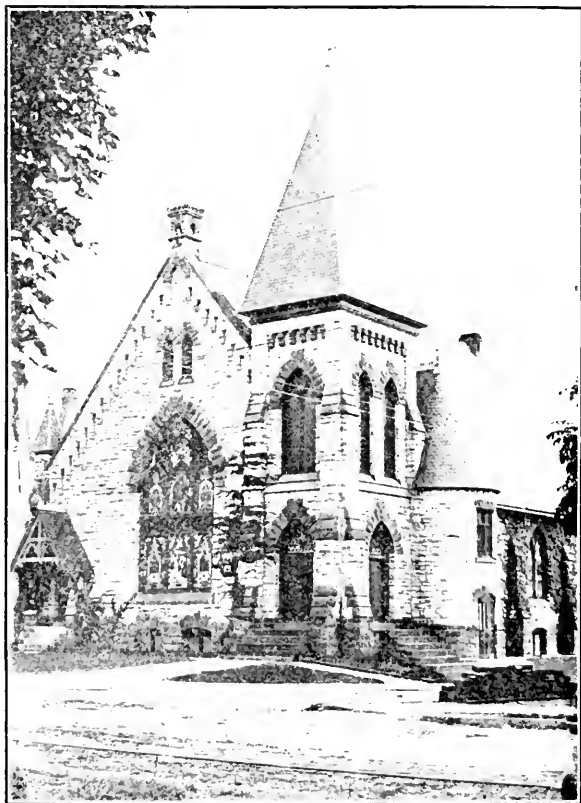
In the summer of 1888 Dr. B. Bausman called five of his co-workers to his study and informed them of his plan. He solicited their assistance, which was given. The

southwest corner of Centre avenue and Oley street was selected as the site for the new church, but in order to secure this location it was necessary to purchase several pieces of ground which was more than was needed. Mr. Jacob B. Fricker, who had been a most helpful factor in the founding of a number of the newer congregations, purchased the several lots in question, sold a portion of the ground to the building firm of Rehr & Fricker, and then sold what was wanted for the new church to its representatives at a low figure. This was a great help in the start of the movement.

It was now resolved to erect a church, 46 by 70 feet, of hill stone, with sandstone trimmings, slate roof, hard wood finish and exposed rafters. The corner-stone was laid on Sunday afternoon, August 12, 1888. The stone was laid by Dr. B. Bausman. Up to this time no one knew what the name of the new church would be except one person—Dr. Bausman. Naturally all were anxious to know the name of the new church. Their curiosity was gratified when he announced the name as Calvary. That was a new name for a church in Reading. Some few persons at first had some little difficulty in not saying *Caralry*, but they soon got over that. There were placed in the stone local and church papers and six coins, together with some other articles. There was a large attendance on a very warm afternoon, including several Reformed ministers.

The building committee consisted of James Rick, Geo. A. Leinbach, William H. Dechant and Jacob B. Fricker. But there was no congregation back of the committee. Where was the money to come from for the erection of the

church? Dr. Bausman and the committee acted in faith. But first of all they put their hands into their pockets, and these five persons in a few minutes raised over \$4000



CALVARY REFORMED CHURCH.

among their own number. In addition to a large subscription Dr. Bausman made himself personally respon-

sible for all bills for which no provision had been made. He held the property in his name until after Dr. Good had been called as pastor, when the congregation assumed the debt, and Dr. Bausman conveyed the property to them. The building committee also made themselves responsible for the pastor's salary until the organization of the congregation.

The work on the church proceeded rather slowly, as is always the case in erecting stone buildings. The work was completed in a year, and the church was dedicated on Sunday, August 18, 1889, at 2 p. m. The dedication service was naturally conducted by Dr. B. Bausman. The sermon was preached by his cousin, Rev. J. A. Peters, D. D., since deceased. Other ministers present were Revs. J. W. Steinmetz, C. S. Gerhard, R. W. Miller, L. K. Derr, James I. Good, J. F. DeLong, W. H. Groh and A. S. Weber. In the evening of the same day Rev. J. F. DeLong preached the sermon. The church was erected after the above plan, and presented a beautiful appearance. The windows are of fine stained glass. On the east end is a gallery, under which were the primary and library rooms. The audience room was intended to be used both by the congregation and the senior Sunday school. There is a corner tower sixty feet high. The seating capacity of the church is about 500. The western wall is of brick, which may easily be removed and the church lengthened, if necessary. The cost of the church was about \$13,000.

On Sunday, August 25, one week after the dedication, a Sunday school was organized in the new church with 167 persons. Mr. Calvin M. Dechant, one of the active

young men of St. Paul's church, was elected superintendent, and his wife was made superintendent of the primary department. Both labored in the school and church until their removal from the city in the early part of 1904.

On January 1, 1890, Mr. Stanley L. Krebs was called as the prospective pastor of the congregation to be organized at a later period. He was then a member of the Senior class in Lancaster Seminary. He was expected to supply the pulpit until the following May, when he graduated. But before he could enter upon the work he was taken ill with typhoid fever, and was disabled a long time. He, however, expected to take charge of the work on the first day of June. On the first day of July he declined the call by the advice of his physician. (Mr. Krebs was later called to St. Andrew's church, Reading.) The organization of the congregation was thus long delayed. Meanwhile there were regular services held by various ministers and theological students.

In the latter part of August, 1890, Dr. J. I. Good, a native of Reading, then pastor of Heidelberg church, Philadelphia, was called to the work, and he accepted.

On September 30 of the same year (1890) Calvary Reformed church was organized with 46 members as the ninth Reformed congregation in Reading. These officers were elected: Elders, George H. Mengel, Isaac Ritter; deacons, Calvin M. Dechant, Edwin Sassaman, Chas. K. Griesemer; trustees, James Rick, Henry Wagner, James A. Fasig. They were ordained and installed on Sunday, October 12, at the first communion of the congregation.

Dr. Good was unanimously elected pastor by the new congregation on October 28, 1890, and preached

his first sermon on the first Sunday of November. He was formally installed as pastor on Sunday, November 23, 1890, by a committee of Schuylkill Classis, consisting of Drs. C. F. McCauley, B. Bausman and A. S. Leinbach. Drs. Bausman and Leinbach delivered short addresses, and the installation was conducted by Drs. Bausman and McCauley.

On Good Friday evening, March 27, 1891, a beautiful oil painting on the wall in the rear of the pulpit was unveiled. It is the work of Mr. George Seiling, and represents Christ on the way to Calvary. The figures of Christ and others are life-size. The painting was a gift to the congregation from the building committee—Messrs. James Rick, George A. Leinbach, William H. Dechant and J. B. Fricker. The gift was highly appreciated.

The Sunday school grew rapidly, and soon it was crowded for room. Therefore in the fall of 1893 the basement, which had been left unfinished, was completed and arranged for Sunday school purposes at a cost of \$2500. The spacious room was first occupied on Sunday, December 10, 1893.

The nearest houses to Calvary church, and among the first erected in the neighborhood, were a block of four handsome residences erected and occupied by the families of four well-known brothers—Cyrus, James, John and Charles Rick. They were the sons of Mr. Charles Rick, a well-known member of the First church. The families of three of them—James, Cyrus and Charles—became pillars of Calvary church from its start, and the former served as a member of the building committee. Cyrus Rick resided next door to the church, and was one of the

early members of the congregation. The community was shocked by his sudden death on May 8, 1895, when apparently in the best of health, in the Farmers' Bank, whose faithful cashier he had been during fifteen years. On May 30, of the same year, Mr. George H. Mengel, one of the first elders and leader of the choir, died at the age of 58 years. On September 17 following ex-Judge Augustus S. Sassaman, another charter member, died suddenly. He had long been a teacher in the First Reformed Sunday school, and served the county as Law Judge from 1876 to 1886. The congregation thus lost three of its most useful and prominent members within a short time.

On June 14, 1896, the decorations of the church for the celebration of Children's Day were of a unique, yet pretty character. They included a display of 125,000 daisies, which had been gathered by the members of the school.

On Sunday, April 20, 1901, Calvary congregation undertook to raise the money needed for the payment of the church debt of \$7200. The sum of \$5900 was subscribed, and the balance was secured later.

In February of 1903 the consistory called Mr. Henry B. Reagle as assistant pastor. Mr. Reagle was born at Stone Church, Pa., August 25, 1878, as the son of Wm. H. and Rebecca Reagle. His preliminary education was secured in Portland High School and Ursinus Academy. In 1900 he graduated from Ursinus College, and in May of 1903 from Ursinus School of Theology. He was soon after examined and licensed by East Pennsylvania Classis. Mr. Reagle was ordained on June 7, 1903, by a

committee of Reading Classis. Dr. J. W. Steinmetz and Rev. H. H. Ranek delivered addresses, and Dr. James I. Good conducted the ordination and installation. His ministrations have been very acceptable to the people, but unfortunately he was called to pass through a long spell of illness during the year 1904. He spent the summer and fall of 1904 in the Adirondack mountains. He returned at the close of the year. Mr. Reagle resumed his work as assistant pastor, and continued in it until the end of May, 1905. On May 21 of this year he was unanimously elected pastor of the Reformed church at Milton, Pa. He resigned as assistant pastor of Calvary church on May 28, and accepted the call to Milton. He preached his farewell sermon in Reading on Sunday, June 11. His departure was very much regretted.



Rev. H. B. Reagle.

On September 10, 1903, the Sunday school lost its efficient and faithful superintendent, Mr. Ralph Simpson, by death at the age of 50 years. His departure was deeply mourned. The school elected Rev. H. B. Reagle, the assistant pastor, as his successor. On Sunday afternoon, November 20, 1904, a tablet in memory of Mr. Simpson was dedicated in Calvary church. Addresses

were delivered by Dr. James I. Good, J. S. Wise and W. E. Reed.

On September 14, 1904, the fifteenth anniversary of the Sunday school was celebrated. Of the 103 original scholars only seven were present. This indicates the constant changes which occur in Sunday schools.

On Sunday, June 18, 1905, the thirtieth anniversary of the ordination of Dr. James I. Good was celebrated in Calvary church. This was an occasion of much interest, and the services were largely attended. The church was profusely decorated with rambler roses. In the morning Dr. Good delivered an address in which he reviewed his ministerial experience. During the thirty years of his ministry he added to the three churches which he served 1476 persons, of whom 735 came by confirmation or profession. In Calvary church there have been added in 15 years 325 by confirmation and 364 by letter, a total of 689. Dr. Good was followed in an address by Rev. C. H. Gramm, assistant pastor of Zion's church. In the evening Dr. B. Bausman, the founder of Calvary church, preached on Ps. 139 : 5.

Societies.—There are a number of active societies in Calvary church. On August 30, 1890, a Brotherhood of Andrew and Philip was organized.—A Mite and Missionary Society was organized on October 21, 1891.—The Dorcas Society was organized on February 11, 1892.—The Christian Endeavor Society was organized in February of 1893, and a Junior C. E. Society was organized in February of 1894. There is also an Intermediate C. E. Society, which was organized on February 28, 1902.

In 1905 Calvary church numbered 440 members, and the Sunday school 665 members.

Since the resignation of Rev. H. B. Reagle Mr. Wm. E. Reed, the assistant superintendent of the Sunday school, has been serving as superintendent.

Officers in 1905.—Elders, Henry M. Otto, Joseph S. Wise, William E. Reed, Francis S. Allgeier, Samuel Y. Riegner, William Fegley; deacons, James Rick, Charles Rick, Maurice M. Lenhart, Seth L. Batzel, William H. Livingood, Frederick H. Richardson; secretary, Samuel Y. Riegner; treasurer, Joseph S. Wise; organist, Miss Helen G. Cleaver; sexton, Warren L. Hamilton.

REV. JAMES I. GOOD, D. D.

James Isaac Good is a son of the late Rev. William A. Good and his wife Susan B., *nee* Eckert, and was born on December 31, 1850, in York, Pa. Jacob Good, his great-grandfather, a native of Zweibrücken, Germany, came to America in 1765, and was teacher in the Reformed parochial schools at Schaefferstown, Lebanon county, and Bern church, Berks county. He lies buried at the latter place. James I. Good received a liberal education. After attending the public schools of Reading, he entered Lafayette College, from which he graduated in 1872. He then pursued his theological studies in Union Seminary, New York, and graduated from it in the spring of 1875. Soon after he was examined and licensed by Lebanon Classis and dismissed to Zion's Classis. The committee of examination consisted of Drs. F. W. Kremer, T. S. Johnston and J. E. Hiester, all of whom have since entered into rest. Having received a call from the young Heidelberg church at York, he was ordained by a committee of Zion's Classis on the evening of June 16, 1875,

in York, Pa. The committee consisted of Drs. I. S. Weisz, J. O. Miller and W. K. Zieber. The latter is his uncle. The former two have died. Dr. Good continued in this pastorate two years until the summer of 1877, when he accepted a call from Heidelberg church in Philadelphia. He began his labors in Philadelphia in September of that year, and continued in this pastorate thirteen years, until September, 1890, during which time the



Rev. James I. Good, D. D.

membership of the congregation was greatly increased and their splendid new church at Nineteenth and Oxford streets erected. At the above date Dr. Good resigned and accepted a call from the new Calvary congregation in Reading, and was installed on Nov. 23, 1890. He continues as pastor at the present time. During his pastorate the congregation flourished, and now numbers over 400 members.

In 1887 Rev. Mr. Good was honored with the degree of D. D. by Ursinus College. In 1890 he was elected Dean and Professor of Systematic and Practical Theology and Reformed Church History in Ursinus School of Theology, which is now located in Philadelphia, which position he has since filled in connection with his pastorate at Calvary church.

Dr. Good has filled various positions in the Reformed Church. He has frequently served as a delegate to the Eastern and the General Synods, and has since 1893 served as president of the Board of Foreign Missions of the Reformed Church. He has a number of times served as a delegate from the Reformed Church to the meetings of the Alliance of Reformed Churches, and has for a number of years been a member of the western (American) section of the executive committee of the Alliance.

Dr. Good is a great traveler. He has traveled more in Europe and Asia than any other man in the Reformed Church. He is the author of the following books: "Rambles Round Reformed Lands," "Origin of the Reformed Church in Europe," "History of the Reformed Church in Europe," "History of the Reformed Church in the United States," "Famous Missionaries of the Reformed Church," "Historical Hand-Book of the Reformed Church," "Early Fathers of the Reformed Church," and "Aid to the Heidelberg Catechism." He is a frequent contributor to the periodicals of the Reformed Church. In recognition of his services as a Reformed Church historian he has been made an honorary member of the Huguenot Society of Germany.

SECTION X.

ST. ANDREW'S REFORMED CHURCH.

(Tenth Congregation)

Like all the other younger Reformed congregations in Reading, St. Andrew's church is the fruit of the missionary spirit. Some one has said that the best way to do something is to do it. In the fall of 1885 Dr. Bausman and several members of St. Paul's church concluded to establish a mission Sunday school in the southeastern part of the city. Permission was secured from the School Board for the use of the public school house at Thirteenth and Cotton streets. Dr. Bausman and one of his members purchased an organ, a small library, singing books and other needed supplies, amounting to \$80, which they paid, and on Sunday, November 22, 1885, a school was organized in the above place with 12 officers and 75 scholars under the name of St. Andrew's Reformed Sunday school. Mr. Henry B. Stout was made superintendent, whilst Miss Sarah D. Missimer took charge of the primary department. Mr. William H. McKinney served as secretary and librarian. The school was started under the auspices of St. Paul's Sunday school, and was placed under the care of a committee appointed by that body, consisting of Daniel Miller and William H. Dechant. These gentlemen frequently visited the school, and aided it in various ways. The school was under the care of

this committee during five years, when it was handed over to St. Andrew's church. Many of the first children gathered into the school were ill-behaved, and caused much trouble. But those in charge labored with patience and zeal, and gradually overcame all difficulties. Mr. Stout resigned after having served about a year, and was succeeded by Mr. John H. Stauffer, whose term of service was also short on account of his removal from the city. The committee in charge then persuaded Mr. Charles H. Leinbach, then a teacher in St. Paul's school, to assume the superintendency. He accepted, and entered upon the work on April 15, 1888, and has continued in office to this day. To his energy, ability and devotion is due much of the success of St. Andrew's school and congregation. Miss Missimer also rendered most valuable services, and continued at the head of the primary department until her sudden death on January 5, 1890. Her early death was greatly lamented.

The school prospered, but, as in all such cases, the public school house was not well adapted for this purpose, and the friends of the enterprise looked around for a suitable location for a church, it having been intended to organize a congregation as soon as the time was ripe. In June of 1889 a lot located at the corner of Spruce and Miller streets was purchased for this purpose, and paid for by the brothers Joseph A. and George A. Leinbach. The price paid was \$2125. The size of the lot was 65 by 110 feet. After the church had been erected and St. Andrew's congregation organized, the generous donors on July 28, 1891, deeded the lot to the congregation. As in

the case of Calvary church, the location selected for St. Andrew's church was by some regarded as not wise. There were then no houses in the immediate neighborhood. But the wisdom of the location was soon after demonstrated. The fine St. Andrew's church having been erected, it was not long until nearly the whole neighborhood was occupied with substantial dwellings. As in the vicinity of Calvary church, the enterprising firm of Rehr & Frieker led off in improving the neighborhood. These two instances clearly show that the erection of churches is a public improvement, and enhances the value of real estate in their vicinity.

Almost immediately after the completion of Calvary church steps were taken to erect St. Andrew's church. Some thought the work of building churches was being hurried too much, but the missionary spirit was active, and it was thought best to strike while the iron was hot. The work was commenced in October of 1889. Dr. B. Bausman once more was the leader of the movement, and he was supported by the same friends who had stood by him in the same line of work before. A building committee was appointed by Dr. B. Bausman on July 31, 1889, consisting of William H. Dechant, William R. Hinner-shitz, Joseph A. Leinbach and Jacob B. Frieker. The corner-stone was laid on Sunday, Nov. 24, 1889, in the presence of a large congregation. The services were in charge of Dr. B. Bausman. Prof. John S. Stahr delivered an address. There were also present Drs. C. F. McCauley, A. S. Leinbach, J. W. Steinmetz, L. K. Derr, C. S. Gerhard and R. W. Miller. There were deposited in

the stone a Bible, the Reformed church and local papers, four coins, a sketch of the church and the names of the building committee. The plans provided for a one-story church, 56 by 73 feet, with a basement on the south side for a Sunday school room.

As usual the work of erecting a stone church was slow. A little more than a year after the laying of the corner-stone the basement was completed, and it was opened on Sunday, Nov. 30, 1890. At the same time the fifth anniversary of the organization of the Sunday school was celebrated. The school now numbered 249 members. Dr. B. Bausman delivered an address, at the close of which he introduced Licentiate Stanley L. Krebs, who had been selected by the building committee as the pastor of the prospective congregation. The latter spoke at some length. The school now had pleasant quarters, and its membership increased rapidly.

The work on the main part of the church was pushed rapidly, and was completed in a few months. The dedication of the completed church took place on Sunday, January 25, 1891, at three o'clock p. m. Dr. B. Bausman conducted the dedication. Rev. J. C. Bowman, D. D., preached the sermon. The offerings in the afternoon and evening amounted to \$2531. The church was erected in Gothic style, of mountain stone, with sandstone trimmings and base. There were three gables and a corner tower. The seating capacity was about 600. There was a large basement on the southern side for the Sunday school. There were ten memorial windows. The church was truly beautiful and inviting. The cost of the church and lot was \$17,392.85. There was a debt of \$7500.

On the evening of dedication day (January 25, 1891,) Mr. S. L. Krebs was ordained to the ministry by a committee of Schuylkill Classis, consisting of Drs. B. Bausman, C. F. McCauley and A. R. Bartholomew. The latter preached the sermon. Dr. Bausman conducted the ordination of Mr. Krebs. Here was a case of a church and a pastor without a congregation. Where was his support to come from? The building committee made themselves personally responsible for his salary. The congregation never received any aid from the Board of Missions. Fortunately the congregation, when once organized, grew rapidly and soon became self-supporting.

There was now a fine church, a large and vigorous Sunday school and a pastor, but as yet no congregation. However this unusual condition was of short duration. St. Andrew's Reformed congregation was organized by Rev. S. L. Krebs on March 19, 1891, with 111 members as the tenth Reformed church in Reading. The first officers were: Elders, Amos Clouser, H. R. Laucks, Chas. H. Leinbach, Wm. H. McKinney; deacons, Geo. M. Britton, Edward Kramer, Jas. C. Reber, R. R. Snyder. The congregation was now fully organized, and entered upon its career of usefulness. Pastor Krebs addressed himself vigorously to his task, and performed much missionary work, and the membership increased rapidly, both in the congregation and in the Sunday school.

On May 10, 1891, Rev. Mr. Krebs confirmed his first class of catechumens. This was an occasion of much interest, and the church was crowded. The class consisted of 35 members. Fifty-four other persons were received by certificate and reprofession, making the membership exactly 200.

On October 22, 1891, the Young Men's Association was organized. Elder Henry R. Laucks was the first president.

On November 3, 1891, the Ladies' Aid Society was organized with Mrs. James C. Reber as president. This society, as did others which were organized later, performed a vast deal of church work.

In May, 1892, the gallery of the church was raised and enlarged, and its seating capacity increased by about one hundred. More room was already needed by the infant congregation.

On September 23, 1892, Rev. Mr. Krebs was formally installed as pastor by a committee of Schuylkill Classis, consisting of Drs. B. Bausman, C. S. Gerhard, J. W. Steinmetz and elder Henry M. Otto. Dr. Gerhard delivered the charge to the pastor and Dr. Steinmetz that to the congregation, whilst Dr. Bausman spoke on the history of the congregation.

In May, 1893, the congregation purchased a lot of ground on the east side of the church, 20 by 110 feet, from the Endlich family for \$1000. This was a wise step, as the ground was needed when the church was enlarged in 1904.

During the winter of 1893-4 Rev. S. L. Krebs made a trip to the East. He left Reading on December 12, 1893, and returned on March 5, 1894.

On October 27, 1895, an important meeting was held by the congregation, which was called by the pastor for an unnamed purpose. At the meeting he relieved the curiosity of those present by stating that the object was to secure subscriptions to pay the church debt. The amount

of \$7530 was at once subscribed, and only \$400 more was needed to cover the whole debt. Time was given for the payment of the subscriptions. On April 25, 1897, the whole debt had been paid, and on this day the mortgage was burned. This was a happy day for the people of St. Andrew's.

On October 27, 1896, the Master's Hand Maidens were organized, with the pastor as the first president.

In the month of June, 1898, the congregation purchased a piece of ground in the rear of the church, 27 by 90 feet, from Messrs. Rehr & Fricker. This purchase was made, like that of the lot on the east side of the church in 1893, with a view to the enlargement of the building.

In August of 1898 Rev. Mr. Krebs submitted his resignation as pastor, but the congregation declined to accept it, and he continued two and one-half years longer in his work.

On August 10, 1899, the church was struck by lightning and set on fire, but the fire was soon extinguished, and the damage was small.

In January of 1901 Rev. Mr. Krebs resigned and accepted a call from the First Reformed church at Greensburg, Pa. His resignation was accepted, and he preached his farewell sermon on January 27. His resignation went into effect on February 1. Thus closed the first pastorate of St. Andrew's church. Mr. Krebs had done much to build up the congregation. He had also taken an active part in the movement for the enlargement of the church, which was started some time before he resigned, and had aided in securing some subscriptions for this pur-

pose. During the latter part of his pastorate in Reading Rev. Mr. Krebs devoted much time to the study of psychological subjects, and delivered many lectures on the same.

Mr. Krebs' pastorate in Reading had continued just ten years. During this time he received 947 members into the congregation, of whom he confirmed 352; baptized 238, attended 85 funerals, married 78 couples, and delivered 2125 sermons, addresses and lectures. When he resigned the membership of the church was 580.

Rev. S. L. Krebs was born at Waynesboro, Pa., as the son of Rev. W. E. Krebs, D. D., and his wife Isabella LeFevre. He pursued his studies in Muhlenberg College; Franklin and Marshall College, graduating in



Rev. Stanley L. Krebs.

1886; Lancaster Seminary, graduating in 1890. He was examined and licensed by Gettysburg Classis in the spring of 1890. At a later period Mr. Krebs also studied in Chicago School of Psychology. In 1890 he was married to Miss Anna Frick Frantz, of Lancaster. Four children were born to them, three of whom are living.

In the month of June, 1901, Rev. Henry H. Ranek, then pastor of St. John's church at Lebanon, was elected pastor of St. Andrew's church. He accepted the call, and was installed on July 7, 1901, by Revs. Dr. B. Bausman, C. E. Creitz and C. E. Schaeffer.

The work of enlarging the church was now taken in hand actively. On Dec. 1, 1901, Mr. A. F. Smith was employed to prepare plans for an addition of 25 by 75 feet to the church on the east side, and another addition of 50 by 76 feet on the south side. All the members and the several societies of the congregation responded liberally to the solicitations for funds.

On October 25, 1902, a Mission Band was organized, with Mrs. Henry H. Ranek as the first president.

On March 25, 1903, the contract for the enlargement of the church was awarded to H. J. Raudenbush for the sum of \$20,660. A building committee was appointed, consisting of Rev. H. H. Ranek, J. O. Glase, A. G. Herbine, C. H. Leinbach and Stockton Snyder. The cornerstone was laid on June 21, 1903.

On May 8, 1904, the enlarged and improved church was dedicated. There were three services during the day, all of which were largely attended. In the morning the sermon was preached by Rev. T. F. Herman, followed by an address by Rev. O. H. Strunck. In the afternoon there were addresses by Dr. B. Bausman, Rev. Robert M. Blackburn and Rev. O. H. Strunck. The latter made an appeal for offerings. After the addresses the dedication took place, conducted by the pastor, Rev. H. H. Ranek. In the evening Rev. Mr. Herman again preached

and was followed in an address by Rev. Mr. Strunck.—The services were continued during the week following, when sermons were preached by Revs. N. C. Schaeffer, D. D., G. A. Schwedes, A. S. Bromer and S. L. Krebs. On Friday evening greetings were brought by Reformed ministers of the city.

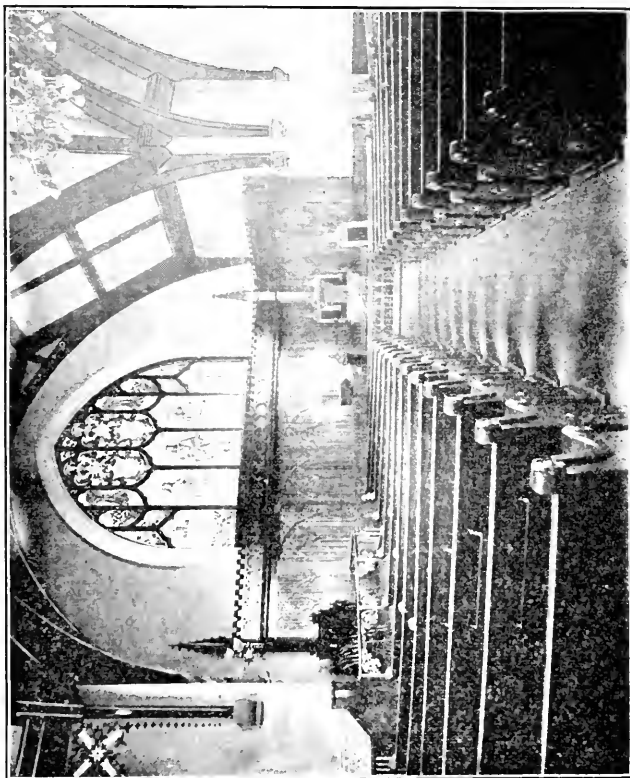
The total expense of the improvements amounted to \$32,000. During the previous three years \$12,000 had been raised, so that the amount still needed on Sunday morning was \$20,000. During the day of dedication the large sum of \$10,100 was secured in cash and subscriptions. The actual debt still remaining was less than \$10,000. The societies of the congregation assumed the payment of the interest on the debt. The value of St. Andrew's church property is over \$60,000.



View from Corner of Spruce and Miller Streets.

The audience room has a seating capacity of 650, which can be increased to 1500 by opening the doors leading to the main Sunday school room, which holds 700, and the church parlor and lecture room, which seat 150. A superb new window has been placed in the partition between the auditorium and the Sunday school room. It is made in opalescent glass and contains three large figures of St. John, St. Andrew and St. Peter. The main Sunday school department is 45 by 76 feet, with

galleries on three sides. There are numerous memorial windows which are beautiful in design. The library room



INTERIOR VIEW OF ST. ANDREW'S CHURCH.

is 12 by 16 feet, and has room for 1200 books. There is a lecture room with seats for 100 persons. There is also a church parlor, 18 by 25 feet.

The basement contains several departments. There is an assembly room, 50 by 76 feet, with a seating capacity of 700. The primary department, 52 by 40 feet, is also on the ground floor. It is likewise at times used for social purposes.

There is a kitchen, 18 feet square, having a slate-top sink, big closet, large range with hot water connections, tables for serving edibles, etc. By a unique arrangement the kitchen and primary department communicate.

By the enlargement the floor space of the church has been trebled.

St. Andrew's church is now one of the most complete and beautiful houses of worship in Reading.

On March 16, 1904, a Christian Endeavor Society was organized, with Mr. Chas. A. Yeager as the first president.

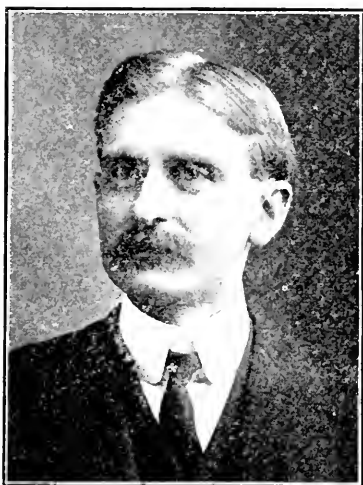
On August 29, 1904, the congregation lost one of its most active and useful members by the accidental drowning of Mr. Harry Ehl, at the age of 45 years, 7 months and 6 days. He was an exemplary young man, and served the congregation as deacon and secretary of the consistory, and the Sunday school seventeen years as librarian.

On the evening of June 21, 1905, St. Andrew's congregation decided to install a pipe organ. A committee was appointed to procure the organ, consisting of Charles H. Leimbach, J. O. Glase, Stockton Snyder, Abner G. Herbein and Rev. H. H. Ranek. The organ was installed in the fall of 1905 at a cost of about \$3000. It is an excellent instrument which gives good satisfaction.

In 1905 St. Andrew's church numbered 821 members, and the Sunday school 1078 members.

Officers in 1905.—Elders, Chas. E. Diefenderfer, John O. Glase, John B. Luft, Lyman Ruth ; deacons, Irvin F. H. Emes, Harry D. Hoffman, Henry J. Raudenbush, Stockton Snyder ; secretary, C. E. Diefenderfer ; treasurer, Stockton Snyder ; organist and chorister, Mrs. J. O. Glase ; sexton, N. L. Ehrgood.

REV. HENRY H. RANCK.



Rev. H. H. Ranck.

Henry Haverstick Ranck was born July 24, 1868, near Lancaster, Pa., as the son of Jacob E. and Martha Ranck. He was baptized in infancy by Rev. A. B. Shenkel, and confirmed by Rev. J. B. Shumaker in St. Paul's church, Lancaster, on April 10, 1884. His preparatory education was secured in the home schools and at Millersville State Normal School. He spent one year in Franklin and Marshall Academy. In the fall of 1888 he entered Franklin and Marshall College, and graduated from it in 1892. After this he spent one year in theological studies in Union Seminary, New York, and three years in the Reformed Seminary at Lancaster, graduating from the latter institution in 1895.

Mr. Ranck was examined and licensed to preach by Lancaster Classis in the spring of 1895, and during three months of the following summer supplied the pulpit of the Reformed church at Greencastle, Pa., during the illness and after the death of the pastor, Rev. C. U. Heilman. Having received a call from the Reformed church at Mechanicsburg, Pa., he was ordained to the ministry on December 5, 1896, by a committee of Carlisle Classis, consisting of Revs. S. N. Callender, D. D., Wm. H. Groh and Miles O. Noll. He continued in the work there until February 15, 1899. On January 11, 1899, Mr. Ranck was elected pastor of St. John's Reformed church, Lebanon, Pa. He accepted the call, and was installed in St. John's church on Sunday afternoon, February 26, 1899, by a committee of Lebanon Classis, consisting of Revs. I. Calvin Fisher and E. S. Bromer. Dr. J. E. Hiester, the other member of the committee, could not attend. Dr. D. E. Klopp, of Lebanon, and Dr. F. Strassner, of Canton, Ohio, also took part in the services. Rev. Mr. Ranck continued in this pastorate until June, 1901, a period of two years and four and one-half months.

In the month of June, 1901, Rev. Mr. Ranck was elected pastor of St. Andrew's Reformed church, Reading, and accepted the call, and was installed on Sunday, July 7.

On April 22, 1897, Mr. Ranck was married to Mary Hill Byrne, of Lancaster, Pa. Two children were born to them, both now living.

SECTION XI.

ST. MARK'S REFORMED CHURCH.

(Eleventh Congregation.)

Like the majority of the Reformed churches in Reading, St. Mark's is the outgrowth of a mission school. A considerable number of the families of the First church resided in the northwestern section of the city for many years known as Ricktown, so named after the late Charles Rick, a member of the First church, who formerly owned a large part of the ground upon which that section of the city is located. When certain sections of the city were assigned to the fostering care of individual congregations some twenty years ago, Ricktown was committed to the First church. Dr. Mosser, the pastor, looked over the ground and saw that the locality was ripe for a Sunday school and likely also for a congregation in the not distant future. But for months no suitable room could be found in which to gather a Sunday school. Presently a frame chapel on Tulpehocken street, near the Lebanon Valley railroad, was secured. This chapel had been erected by a certain sect, and after a short use was abandoned. It was then sold to Mathias Mengel, esq., and from him purchased for the proposed new school.

In this place St. Mark's Sunday school was organized on May 6, 1883, with 66 persons, 40 of whom were scholars. Dr. Mosser appealed to the First church for aid, and in response a number of persons volunteered to serve

as officers and teachers. The first superintendent was Mr. Edwin F. Feather. The First school supplied the required literature. The school showed evidences of success from the start. After serving a short time, Mr. Feather withdrew, and Mr. Wm. H. Schearrer succeeded him. He devoted much time and labor to the development of the school, and his efforts were richly rewarded. It is an interesting coincidence that his son, Mr. L. F. Schearrer, has for a long time been laboring as superintendent of Trinity mission school at Mt. Penn, another child of the First church. On May 9, 1887, Mr. R. Monroe Hoffman was made superintendent, and served for some time. On October 21, 1883, Dr. Mosser preached the first sermon for this new organization. Services were held occasionally by the pastor of the First church until April 20, 1890, when Rev. H. Y. Stoner began work by holding services every two weeks and teaching the adult Bible class.

On May 18, 1890, Elder H. Y. Stoner was ordained to the ministry in the First church by a committee of Schuylkill Classis. (See history Olivet church.) On May 1 he had been called to labor in North Reading, where a Sunday school had been carried forward for some time, and also in Ricktown, which two places were united as the Riverside Mission. He soon after commenced to hold regular services in the little chapel on Tulpehoeken street, and in this way the locality was gradually prepared for the organization of a congregation.

On November 19, 1891, Rev. Mr. Stoner, assisted by Dr. H. Mosser, organized St. Mark's Reformed congregation in the chapel with 53 members, as the eleventh con-

gregation in Reading. These officers were elected: Elders, Franklin Reichert, Martin A. Oswald; deacons, Valentine Ziegler, Chas. N. Seitzinger, all former members of the First church. These were ordained and installed by Pastor Stoner.

On January 17, 1892, the congregation celebrated its first communion, and received ten new members, making the membership 63. It was of course from the beginning felt that the modest chapel would not answer its new purpose long. It was too small, and not well located. It was some distance away from the main street of the section (Schuylkill avenue), and no pavement led to it.

On March 17, 1892, a lot, 70 feet on Schuylkill avenue by 47 feet on Ritter street, was purchased for \$2000 by the First church as a site for a church. On the 28th day of the following month (April) the congregation resolved to proceed with the erection of a church. It was to be a brick building with sandstone trimmings, 35 by 75 feet, with a gallery and a primary school room. There were to be seats for about four hundred persons. About the same time the congregation was incorporated. Ground was broken for the church on April 19, 1892.

The corner-stone of the new church was laid by Rev. Mr. Stoner on Sunday, June 19, 1892. Nearly all the Reformed ministers of the city were present. Addresses were made by Drs. H. Mosser and C. S. Gerhard. Church and city papers, a catechism, hymn book and a Bible were placed into the stone. The work of erection progressed rapidly, so that the congregation and Sunday school could occupy the church on Sunday, Oct. 16, 1892.

The completed new church was dedicated on Sunday, November 20 1892. It was a day of joy for all inter-

ested in the work. The formal dedication was performed by the pastor, Rev. H. Y. Stoner, at 3.30 p. m., after Rev. E. N. Kremer, D. D., of Harrisburg, Pa., had preached the dedicatory sermon to a congregation which crowded the new church. Besides the two ministers mentioned there were also present Drs. H. Mosser, B. Bausman, Jas. I. Good, S. R. Bridenbaugh, C. S. Gerhard, J. W. Steinmetz, J. P. Stein, N. C. Schaeffer and Rev. S. L. Krebs. Prof. F. C. Moyer, of the First church, presided at the organ.

The new church was somewhat larger than had been originally planned—35 by 81 feet. The finishing was hard wood, and the windows were of stained glass. The whole presented a pleasing appearance. The seating capacity was 450, including an end gallery. The cost of the church was \$4960, which was somewhat less than the estimate. This fact must be noted as an exception. As a rule the cost far exceeds the estimate. On the day of dedication there was a debt of \$2650. During the day this was reduced to \$2000. The lot had been paid for by members of the First church. Members of this and St. Paul's church had contributed largely for the erection of the church. The membership of the congregation had now grown to 104 and that of the Sunday school to 275. Dr. H. Mosser preached in the evening of dedication day to a large congregation.

On December 6, 1892, the Missionary and Aid Society was organized. This society has been most helpful in building up the congregation and in developing a benevolent spirit.

On April 27, 1893, a Young Men's Association was organized to unite the young men and boys for active work in the congregation.

The Sunday school grew quite rapidly, and it was not long until the church was too small. Therefore in June of 1894 the congregation resolved to erect an addition to the church at a cost of about \$2000. Ground was broken on July 26, and the addition was dedicated on Sunday, November 18, 1894. The addition was a one-story brick building, 36 by 58 feet, with a tower 75 feet high. The addition was intended and arranged for the primary department. The cost of the improvement was about \$3700, which was nearly double what was originally intended to be expended. At the dedication on November 18 Dr. H. Mosser preached the sermon in the morning. Dr. A. R. Bartholomew preached in the evening. The total cost of the church was now \$8500.

Rev. H. Y. Stoner labored faithfully and with success in this field of two congregations, but gradually he found the work too arduous for him, in addition to his work in the Inter-state Commercial College, whose principal he was. He therefore resigned the charge in December of 1894, and his resignation was accepted. Schuylkill Classis divided the charge on January 7, 1895, by making each congregation, St. Mark's and Olivet, a separate pastoral charge.

On December 17, 1894, Rev. Mr. Stoner was unanimously elected pastor of St. Mark's congregation as a separate charge. He was installed in St. Mark's church on Tuesday evening, January 15, 1895, by Drs. H. Mosser, C. S. Gerhard and J. W. Steinmetz as a committee of Schuylkill Classis.

On Sunday, April 19, 1896, the sixth anniversary of the beginning of Rev. Mr. Stoner's work as pastor of St. Mark's church was celebrated. He had commenced his work on the first of May, 1890. The congregation was commenced with 53 members; it now had 339 members. Of this number 137 had been admitted by confirmation. During this period the sum of \$11,500 was raised for congregational purposes; \$500 for benevolence; total cost of church, \$8500; cost of lot, \$2000; amount paid on lot and church, \$7000; present debt, \$3500.

On June 1, 1897, Rev. Mr. Stoner was granted a vacation of four months on account of ill health and sore throat.

In the latter part of July, 1897, a new bell weighing 1500 pounds was placed in position in the tower of the church in place of the former bell, which had been cracked some time before. In the early part of the year 1901 this second bell was also cracked, and on March 10 of this year a new or third bell was dedicated. In the evening of the same day the \$1600 mortgage was burned. The congregation had up to this time always carried a considerable debt, which had arisen from the erection of the church in 1892, and the erection of the addition in 1894. The debt was gradually reduced, and now finally paid. This was a great relief, and the event was celebrated on the above date. Dr. H. Mosser and Rev. H. Y. Stoner delivered addresses, and congratulated the congregation upon the removal of the debt.

Rev. H. Y. Stoner continued to labor as pastor of St. Mark's church until March 13, 1898, when he resigned. He realized that he could no longer bear the burden of

his labors, and concluded to devote his time exclusively to the commercial college. His resignation came as a surprise to many, and was greatly regretted.

In the month of April, 1898, the congregation elected Rev. Isaac M. Schaeffer, of Ashland, Pa., as its pastor, but he declined the call. The pulpit was supplied by various ministers and theological students. On July 12 the congregation called Rev. Chas. E. Schaeffer, then of Norristown, Pa., to the pastorate, and he accepted the call. He entered upon his work on August 1, and was installed on Friday evening, September 2, by a committee of Reading Classis. Dr. J. W. Steinmetz addressed the new pastor, whilst Dr. C. S. Gerhard addressed the congregation, and Dr. H. Mosser conducted the installation.

Both the congregation and the Sunday school continued to grow rapidly, and the need of a larger and better arranged church began to be felt. It was also felt that the location was unsatisfactory. The church was located close to the railroad, and there was much annoyance caused by the noise of passing trains and by the smoke emitted from locomotives. The pastor and congregation therefore looked about for a new location for a new and larger church. On July 17, 1901, a triangular lot adjoining the church and valued at \$1000 was donated by Mr. Jacob B. Frieker. At the same time a lot of 60 by 125 feet at the southeast corner of West Oley and Ritter streets was donated to the congregation by the children of the late Joseph A. Leinbach and by George A. Leinbach, valued at \$1800. Forty feet additional adjoining this was purchased by the congregation for \$1200, so that it now owned a lot 100 by 125 feet. Subsequently the loca-

tion of the new church was changed to the corner of West Greenwich and Ritter streets. This place was believed to be more central, and in a general way better than the one at Oley and Ritter streets. In August, 1903, the lot at Oley and Ritter streets, 100 by 125 feet, was sold to J. W. Sponagle for \$3650.

On November 17, 1901, the tenth anniversary of the congregation was celebrated. In the morning Dr. H. Mosser preached the sermon. At the session of the Sunday school in the afternoon Dr. H. Mosser and Rev. H. Y. Stoner delivered addresses. At the evening service Rev. Mr. Stoner preached the sermon, and Rev. H. H. Ranck delivered an address. The congregation was organized on November 19, 1891, with 53 members in a small frame chapel. Now it had grown to 642 members, forty of whom were charter members. The Sunday school, which was organized on May 6, 1883, with 66 persons, now numbered 1050.

In May, 1903, the contract for the erection of the new church was awarded to George W. Beard & Co. for \$40,000. The contract did not include the windows, furniture, organ and heating. The plans were drawn by Mr. A. A. Ritcher, of Lebauon, Pa. They provided for a main church, 60 by 105 feet, with a Sunday school chapel alongside of the church, 50 by 105 feet. The style is Gothic, and the finishing oak. The estimated cost of the complete church was \$50,000. On May 12 ground was broken for the edifice. Revs. Dr. J. W. Steinmetz, C. E. Creitz and C. E. Schaeffer were present, each of whom lifted a shovel full of earth.

The corner-stone was laid on Sunday afternoon, Aug. 23, 1903. All the services of the day were under the

direction of the pastor, Rev. C. E. Schaeffer. In the morning Dr. John S. Stahr preached in the old church. In the afternoon another service was held in the same place. Short addresses were delivered by Revs. T. W. Dickert, C. E. Creitz and J. S. Stahr, D. D. The congregation and Sunday school then marched in procession to the site of the new church, where Rev. C. E. Schaeffer formally laid the stone. He was assisted by Dr. S. R. Bridenbaugh. There was a large attendance on a very warm afternoon.

The old church was sold for \$6000. Afterward it was purchased by Father Borneman for the purpose of establishing an Italian Catholic church, known as the "Church of the Holy Rosary."

The last service in the old church was held on Sunday, June 12, 1904. The chapel of the new building was now completed, so that the first service could be held in it on Sunday, June 19. Large audiences filled the spacious structure at the three services during the day. At 9 a. m. the children assembled at the old church and marched to the new Sunday school chapel in a body, where Children's Day exercises were held. The attendance was very large, 1127 persons being present. The enrolment was 1230, including 37 in the home department and 59 on the cradle roll. In the afternoon at 3 o'clock a service was held, in which the Reformed pastors of the city took part. The following made brief addresses and brought the greetings of their congregations: Revs. J. F. Moyer, C. E. Creitz, J. P. Stein, T. W. Dickert, H. H. Ranck, J. W. Steinmetz, T. H. Leinbach, C. H. Gramm, I. E. Graeff, W. E. Harr, S. L. Whitmore, Pottsville,

and A. R. Bartholomew, secretary of the Board of Foreign Missions. In the evening the pastor, Rev. C. E. Schaeffer, preached on Psalm 34 : 11. It was the 12th anniversary of Rev. Mr. Schaeffer's ordination to the holy ministry.

In July, 1904, the bell was removed from the old church and placed into the tower of the new church. It weighs 1800 pounds. This is the third church bell for St. Mark's, the two previous ones having been cracked and become useless.

The new church was opened for worship and dedicated on Sunday, November 20, 1904. It was a day of rejoicing for pastor, people and their friends. The three services during the day, which were under the direction of the pastor, Rev. C. E. Schaeffer, were attended by congregations which crowded the church. On Sunday morning Dr. A. R. Bartholomew preached the sermon, and he was followed in an address by Rev. O. H. Strunck. In the afternoon at three o'clock the first address was delivered by Dr. H. Mosser, of Myerstown. He started St. Mark's Sunday school and assisted in organizing the congregation whilst pastor of the First church. The work was commenced in a small way, but it grew rapidly from the start, and now there was a congregation of nearly 900 members and a Sunday school of over 1200 members. Dr. Mosser contrasted the beginning in the small frame chapel with the present congregation in their beautiful new church. Rev. H. Y. Stoner, who was the first pastor, from 1891 to 1898, appealed to the people to dedicate themselves to the work of the Lord, as they were now dedicating their splendid church to His service. Rev. R.

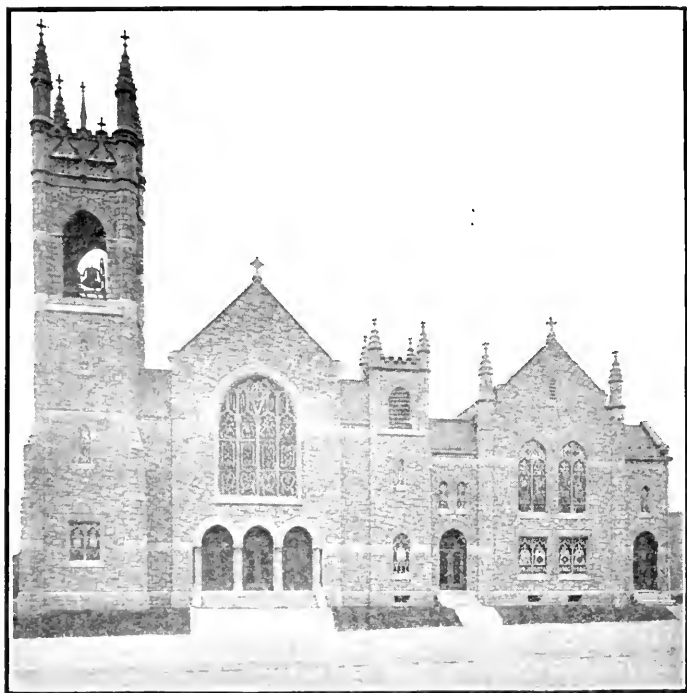
M. Blackburn presented greetings from the Reading Ministerial Association. Rev. O. H. Strunck and Pastor Schaeffer made appeals for subscriptions, after which the pastor formally dedicated the church. On Sunday evening Rev. Dr. G. W. Richards preached the sermon, and Rev. O. H. Strunck delivered an address. The services were continued every evening during the week until Friday. Various ministers preached sermons and delivered addresses.

The new church has a frontage on Greenwich street of 116 feet and on Ritter street of 110 feet. The style is Gothic throughout. The three doors at the front entrance lead into a large vestibule, from which one enters the church proper. The inside dimensions of the audience room are 80 by 54 feet. The pews are arranged in semi-circular position, and are made of quartered oak. The main auditorium has a seating capacity of 650. There is a large gallery to the south side, seating 250 more, making 900 seats. The church is connected with the Sunday school by communicating folding doors, which admit of the additional use of the Sunday school room, making a capacity of 1200, for special occasions.

The windows are of beautiful ornamental design, with figures of the four evangelists and the Good Shepherd. The large window to the south is the scene of the annunciation of the angels to the shepherds. The large window on the west side, nearest the pulpit, is a memorial to Dr. H. Mosser, who started the mission which developed into St. Mark's church, and to Rev. H. Y. Stoner, the first pastor—from 1891 to 1898. Back of the pulpit is a large organ recess. To the extreme north of the building

are two rooms, one of which is used by the choir and the other as a pastor's study.

The Sunday school room, which adjoins the church proper, is 50 by 110 feet. It has apartments for the prim-



ST. MARK'S REFORMED CHURCH.

ary department, for three large Bible classes, a gallery extending on two sides for the larger scholars, and divisions for class rooms on the first floor. It also contains a

ladies' parlor and a men's reading room. Below the Sunday school is a large basement with cement floor to be used for social purposes. It is fitted up with toilet rooms, kitchen apparatus and heating apartments. The building throughout is heated by steam and lighted by electricity.

The total cost of the building, including ground and furnishings, is \$52,000.

The building committee consisted of Rev. C. E. Schaeffer, Wm. T. Snyder, Dr. F. W. Seidel, James D. Christ, D. V. R. Ludwig and Albert H. Klopp.

In October, 1904, the Men's League was organized, with Chas. R. Krick as president.

On Sunday, May 7, 1905, the new organ in St. Mark's church was dedicated. The three services were largely attended. All were in charge of the pastor, Rev. C. E. Schaeffer. In the morning Rev. Dr. J. I. Good, of Calvary church, preached the sermon. The sermon in the afternoon was preached by Rev. John F. Moyer, and that in the evening by Rev. H. Y. Stoner. The organ is a fine instrument of the Austin make, and cost \$3000. Mr. Andrew Carnegie paid one-half and the congregation the other half. The organ was purchased through Prof. O. H. Unger, of this city.

In 1905 St. Mark's church numbered 983 members and the Sunday school 1142 members.

Officers in 1905.—Elders, Wm. T. Snyder, D. V. R. Ludwig, Franklin Reichert, Percival Baer, Henry L. Hatt, Peter P. Wagner; deacons, J. V. Eshelman, Chas. D. Wagner, Peter Bright, Elam Fidler, Howard McCoy, George D. Falk; secretary, Charles D. Wagner; treasurer, William T. Snyder; organist, Estella Keppelman Krick; sexton, Leonard Kaucher.

REV. C. E. SCHAEFFER.

Rev. Charles E. Schaeffer is a son of John S. and Magdalena Schaeffer, and was born in Richmond township, near Fleetwood, Berks county, on December 26, 1867. His boyhood days were spent on his father's farm. He attended the public schools of his native township, and prepared for college at the Normal School at Kutztown. He entered Franklin and Marshall College as a Sophomore in 1886, and graduated from that institution in 1889. He entered the Theological Seminary at Lancaster the same year, and graduated from this latter institution in May of 1892. Soon after he was examined and licensed by Lehigh Classis. Having received a call from the Macungie charge, composed of Macungie, Emaus and



Rev. Chas. E. Schaeffer.

Salisbury congregations, he entered upon his work, and was ordained to the holy ministry at Emaus on Sunday, June 19, 1892. In the fall of 1896 he accepted a call to the Reformed Church of the Ascension, Norristown, which he served till the summer of 1898, when he became pastor of St. Mark's church, Reading. Since 1896 he writes the

comments on the Y. P. S. C. E. topics for the *Messenger*. He also edited the *Reformed Church Tidings* several years. In 1892 he was married to Carrie S. Leinbach, a daughter of the late E. A. Leinbach, of Bern township. Rev. Schaeffer has a brother in the ministry, Rev. D. E. Schaeffer, of Leesport.

SECTION XII.

FAITH REFORMED CHURCH.

(Twelfth Congregation)

This congregation is the fruit of many years' mission work in the southern part of the city. On June 7, 1868, St. Paul's mission school was organized in the public school house on Laurel street with 57 scholars and 23 officers and teachers. The movement was led by Drs. B. Bausman and C. F. McCauley. Elder John Ermentrout, one of the founders of the Second church, was the first superintendent, and served several years. He was an energetic and godly man, and continued active in church work until near the close of his long life. He afterward served as president of St. Luke's mission school in the public school house on Washington street, below Fourth street. Subsequently he was made general superintendent of the several Reformed mission schools in the city. He died on November 17, 1882, in his 79th year. His daughter, Miss Margaret C. Ermentrout, took an active interest in St. Paul's school. The interest of these two persons in the school continued unabated until their death, and to their generosity is largely due the erection of Faith church on Bingaman street in 1891, where the original mission school, after an existence of twenty-three years, found a permanent home and was in the year 1892 developed into Faith congregation.

Mr. Ermentrout was succeeded in the office of superintendent by Messrs. W. R. Yeich, Horatio Jones and B.

Frank Ruth, the latter of whom served many years, until after the school had been transferred to the new church.

On July 12, 1868, a month after the opening of the mission school, a primary department was organized by Miss Mary Geise (now the wife of Rev. D. W. Gerhard, D. D.), who served as superintendent until February 12, 1870. Mrs. S. F. Ebur, a member of the Second church, now took charge of this department, and continued in the work during the long period of twenty-seven years, until February 3, 1896, when she retired. She rendered efficient and faithful service. On the above day she was presented with a beautiful Bible by the officers and teachers as a token of their respect and esteem for her. Mrs. Ebur died on June 25, 1901.

During a number of years the several mission schools in the city were under the care of the Sunday School Association, which was composed of the pastors, officers and teachers of the Reformed congregations, and which held monthly meetings on Sunday afternoons. At a later period the Association was discontinued, and the several mission schools placed under the care of individual churches. The result showed the wisdom of this arrangement. St. Paul's mission school was placed under the fostering care of the Second church.

In June, 1882, the name of St. Paul's mission was changed to John Ermentrout mission. It bore this name until it was transferred to the new church, when the name was changed to Faith Reformed Sunday school.

It had long been felt that the John Ermentrout mission needed a better place of meeting than the public school house on Laurel street afforded. Therefore a

movement was started for the erection of a church in the southern part of the city, in which the school could hold its sessions, and in which a contemplated new Reformed congregation could worship.

In the month of April, 1890, a lot located on Bingham street, above Fourth, was purchased for \$3200, and on August 1 of the same year the consistory of the Second church resolved to proceed with the erection of a brick church, with sandstone trimmings and a tower 13 by 13 feet. Ground was broken on Nov. 22, 1890. Dr. C. F. McCauley, pastor of the Second church, lifted the first shovelful of earth. The corner-stone was laid on Feb. 8, 1891, by Dr. R. W. Miller, then assistant pastor of the Second church. Dr. H. Mosser delivered an address. The church and city papers, together with a history of the mission, were placed in the stone. Drs. B. Bausman, J. W. Steinmetz, C. S. Gerhard and L. K. Derr also took part in the services. The work was pushed rapidly, and completed in the following spring. The building committee was composed of J. H. Stein, B. F. Ruth, P. M. Ermentrout and William T. Hain, all members of the Second church.

The new church was opened for worship on Sunday, June 21, 1891, with three services during the day. Dr. G. W. Williard preached in the morning and in the afternoon, and Dr. C. S. Gerhard preached in the evening. The church is 36 by 102 feet in size, Gothic style, erected of brick with sandstone trimmings, and has a seating capacity of about four hundred. The building is divided into three parts—a Bible class room, main department and primary department. The main department is the audience room of the congregation. All the windows are

memorials. One of them is a donation from the Chinese class of the Second church Sunday school. The others are memorials from individuals and classes of the Second Reformed Sunday school. The furniture is of oak. The whole presents a neat and cheerful appearance. The cost of the church and lot was about \$13,000.

Of the above amount Miss M. C. Ermentrout, already mentioned, contributed \$4000. Her long cherished wish for a church in that locality was at last fulfilled. But she had long been an invalid, and could not attend the services in the new church. Although confined to her room during a number of years, she was yet remarkably active. She was of a most genial and charming disposition, and wielded an extended influence in the city. She called her



Margaret C. Ermentrout.

friends to her room and planned various charities. She was the founder of the Bureau of Employment, where poor women are given sewing at fair wages. She also originated the Day Nursery, where infants were cared for whilst their mothers were at work. This charity was developed into the Home for Friendless Children. Miss Ermentrout was also one of the leading spirits in the

founding of the Widow's Home. These charities have since grown to large proportions, and have already accomplished a vast amount of good, and will continue to do so indefinitely. Miss Ermentrout was also the principal advocate for Faith church and congregation. Her name will ever be remembered with pleasure and gratitude. She also gave \$1000 to Bethany Orphans' Home and \$1000 to the Second church, of which sum \$500 was given to endow two free pews permanently. Miss Ermentrout entered into rest on October 7, 1894, aged 58 years. When her remains were being conveyed past the Children's Home to the cemetery, the inmates of this noble charity stood in front of the place to show their respect for their departed benefactress. A memorial service was held in Faith church on October 21, when Rev. F. B. Hahn, the pastor, delivered a suitable address on the life and work of the departed.

On June 28, 1891, the Sunday following the opening of the church, the John Ermentrout (originally St. Paul's) mission school was transferred to the church and reorganized under the name of Faith Reformed Sunday school. Mr. B. Frank Ruth and Mrs. S. F. Ebur continued in their positions of superintendent and primary superintendent. Occasionally public worship was conducted in the new church. Mr. Eugene McLean, a member of the Senior class in Lancaster Seminary, was appointed to supply Faith mission and St. James' mission in West Reading with preaching services during the fall and winter of 1892.

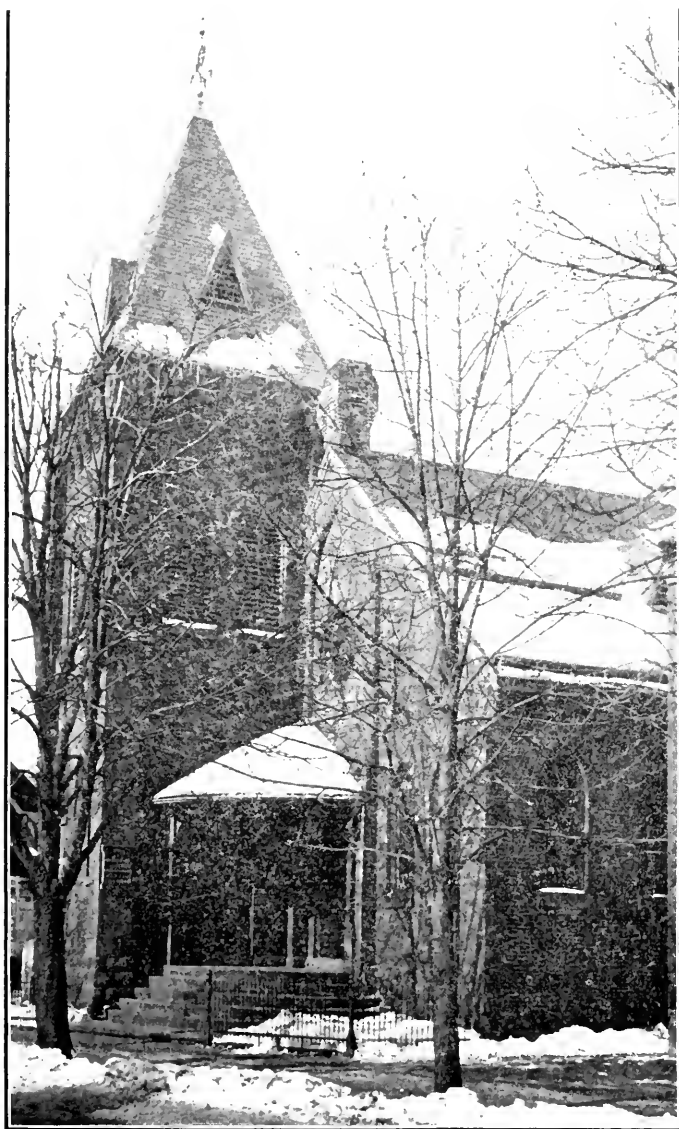
On Sunday evening, November 13, 1892, Dr. S. R. Bridenbaugh, pastor of the Second church, organized Faith

Reformed congregation with 40 members. This was the twelfth Reformed congregation in Reading. These officers were elected: Elders, S. S. Leshner, L. R. Snyder; deacons, J. C. Palm, Robert Heffelfinger; trustees, F. H. Eckenroad, Aquilla Yeager. The officers were ordained and installed on Sunday, November 27, by Dr. Bridenbaugh. Mr. Eckenroad, one of the trustees, had faithfully served the Sunday school more than twenty years as treasurer.

On January 1, 1893, Rev. F. B. Hahn, then pastor of St. Paul's church, Kutztown, Pa., was called as pastor of Faith church in Reading and St. James' church in West Reading. He accepted the call, and entered upon the work in this charge in the middle of February following. He addressed himself with vigor to the work in hand. He canvassed the lower part of the city thoroughly, and succeeded in bringing many persons into the new church.

In April of 1893 the Ermentrout Missionary and Aid Society was organized. This organization has been very helpful to the congregation. In this society, as well as in the Sunday school and elsewhere, the self-sacrificing wife of the pastor found a wide field for activity and usefulness.

When the church had been completed and opened, a debt of several thousand dollars remained. The formal dedication of the church was delayed until after the payment of the debt. On March 10, 1901, the debt had been fully paid, and the church was dedicated by Rev. F. B. Hahn. Dr. B. Bausman preached the sermon, after which the mortgage was burned. All were glad that this point had been reached. As already stated, the cost of the church and lot was \$13,000, and the whole amount was



FAITH REFORMED CHURCH.

paid by members of the Second church. The payment of the debt gave new encouragement to the pastor and people, but no one thought that the pastor's labors were soon to end.

On May 16, 1901, the members of Faith church and the community were startled and grieved by the sudden and unexpected death of Rev. Mr. Hahn, of neuralgia of the heart. On the Sunday evening previous he had preached in Boyertown, and was there taken ill, but returned to his home the same evening. He appeared to have been nearly well again, when he was suddenly called away. Not many knew that he had been ill when they heard of his death. He was thus stricken down in the midst of his active work.



Rev. Frederick B. Hahn.

The funeral of Mr. Hahn took place on May 21, 1901, in the Second church. Addresses were delivered by Drs. E. V. Gerhart, J. C. Bowman and B. Bausman. There was a large attendance, including over thirty ministers. Interment was made in Charles Evans' cemetery.

Frederick B. Hahn was born in Plainfield township, Northampton county, Pa., September 8, 1847, and was therefore in his fifty-fourth year when he died. He was

the son of Richard and Sophia Hahn. He was educated at Keystone State Normal School, the Academy at Mercersburg, Franklin and Marshall College and Lancaster Seminary, and graduated from the latter institution in May of 1878. He was examined and licensed by Lancaster Classis, and afterward in the same year ordained by St. Paul's Classis in western Pennsylvania. He served pastoral charges in Greenville, Mt. Pleasant, Meadville, Cleveland, Kutztown and Reading. He came to Reading in 1892, and labored here until called home in 1901. When Reading Classis was organized, he was elected its stated clerk, and filled this office until his death. In 1899 he was a delegate of Reading Classis to the General Synod at Tiffin, Ohio. On June 4, 1874, Mr. Hahn was married to Miss Ella R. Bridenbaugh, a sister of Rev. Dr. S. R. Bridenbaugh, pastor of the Second church, Reading. Their union was blessed with six children, four of whom are living.

During the summer of 1901 the pulpit of Faith church was supplied by various ministers and students. On September 1, 1901, Mr. W. E. Harr was elected pastor, and he accepted the call. He is the son of William C. and Elizabeth Cope Harr, and was born on Nov. 2, 1874, at Bridgetown, Pa. His preparatory education was secured at Lehigh Preparatory School at Bethlehem, Pa. In the fall of 1894 he entered Franklin and Marshall College, and graduated from it in the spring of 1898. In the fall of the same year he entered the Theological Seminary at Lancaster, and graduated from it in May, 1901. On May 21 of the same year he was examined and licensed by Tolickon Classis. Mr. Harr was ordained on October 8, 1901, by a committee of Reading Classis, consist-

ing of Revs. S. R. Bridenbaugh, D. D., J. R. Brown and H. Y. Stoner. At the same time he was installed as pastor of the charge consisting of Faith church in Reading and St. James' church in West Reading.

He has been laboring hitherto in this charge with encouraging success.

On June 5, 1904, the thirty-fifth anniversary of the Sunday school was celebrated. The exercises were in charge of Mr. Harry R. Shoup, the superintendent. There were extensive decorations, in the centre of which was a large portrait of Elder John Ermentrout, the first superintendent, who had done very much for the school. Addresses were delivered by the following: B. F. Ruth, Frank O. Cruise, Fred. Jones and Prof. S. W. Kerr, the latter of whom was for some time the teacher of the Bible Class. Drs. S. R. Bridenbaugh and B. Bausman were also present and made a few remarks.

In the spring of 1905 Faith congregation purchased the two-story brick house, 425 Bingaman street, adjoining the church, from Harrison S. Dippery for \$1900. The building is on the east side of the edifice.

In 1905 Faith church numbered 165 members, and the Sunday school 290 members.



Rev. W. E. Harr.

In 1905 the officers of Faith church were : Elders, Wm. E. Weidner, treasurer, Henry F. Reifsnyder ; deacons, Wm. Schultz, Harry Shoup, Daniel Schucker, secretary, and John Kneeb ; janitor, Lincoln Heffelfinger.

SECTION XIII.

ST. JAMES' REFORMED CHURCH.

(Thirteenth Congregation.)

West Reading is located on the western side of the river Schuylkill, directly opposite Reading. In recent years the place experienced a good deal of a building boom, and is now a village of considerable size.

On July 7, 1892, St. James' Reformed Sunday school was organized in West Reading with 150 scholars and 16 teachers. The movement was under the direction of Dr. S. R. Bridenbaugh and the Second Reformed Sunday school, who had been fostering the mission from its beginning. The sessions were held in a chapel which had been erected and for some time used by the Christian Episcopal Church. The property was purchased by Mr. John H. Obold, who was made superintendent of the school and continued as such until the summer of 1904, when he was succeeded by Mr. M. A. Gring. There was a debt of \$1924 upon the property, which was gradually paid off, the Sunday school of the Second church contributing \$1100 toward the enterprise. Under Mr. Obold's leadership the school made excellent progress, and it was not long before the organization of a congregation was undertaken. In the early part of August, 1892, Dr. S. R. Bridenbaugh, who had urged the starting of the Sunday school, began to conduct services in the church, which he continued on Thursday evening of each week with the

view of preparing the way for the organization of a congregation.

On January 1, 1893, Rev. F. B. Hahn, of Kutztown, Pa., was elected pastor of Faith church in Reading. He accepted the call, and entered upon the work in the middle of February.

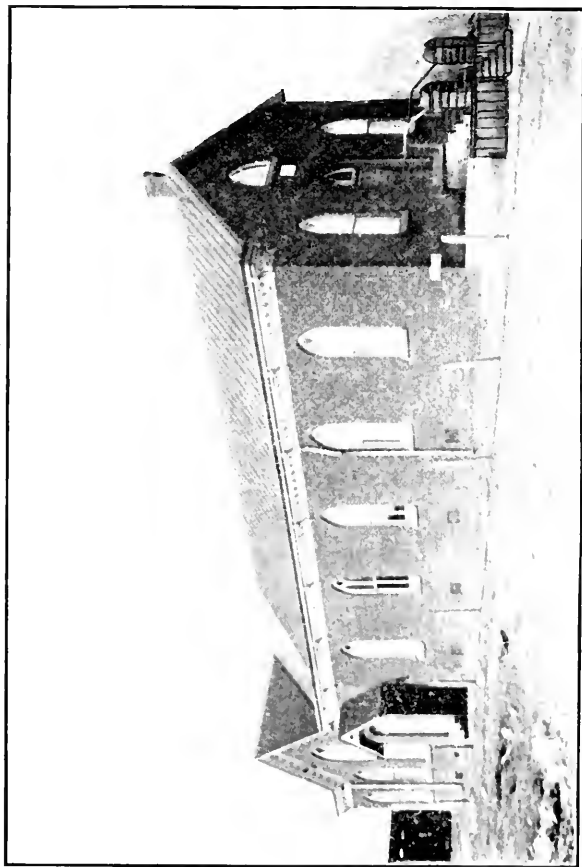
On January 1, 1893, St. James' Reformed church was organized with 62 members by Dr. S. R. Bridenbaugh, pastor of the Second church. This was the thirteenth congregation for Reading. Officers were elected and installed by Dr. Bridenbaugh. The new congregation united with Faith congregation on Bingaman street, Reading, as a pastoral charge, with Rev. F. B. Hahn as pastor of both congregations.

In March of the same year (1893) the Missionary and Aid Society was organized, which raised \$300 during the first year, and has ever since rendered most helpful services to the congregation.

In the fall of 1895 the Young People's Society was organized, which has also been very active and useful in that particular locality.

Both the school and the congregation grew in numbers, so that in April of 1897 the congregation resolved to erect an addition to the church. The work was soon after undertaken, and the enlarged church was dedicated on Sunday afternoon, June 27, 1897. Rev. D. B. Shuey preached the sermon in the morning. In the afternoon Children's Day services were held, with addresses by Revs. F. B. Hahn, C. S. Gerhard, D. D., J. W. Steinmetz, D. D., H. Mosser, D. D., J. P. Stein, D. D., E. B. Lyttle, M. A. Kieffer and S. R. Bridenbaugh, D. D., after

which Pastor Hahn formally dedicated the church. The sermon in the evening was preached by Rev. R. W. Mil-



ST. JAMES' REFORMED CHURCH.

ler, D. D. The offerings of the day amounted to \$112. The school which had been organized five years before

with 150 scholars now had a membership of 300. It had been greatly in need of the enlarged quarters now provided. The congregation had by this time also increased to 90 members.

Pastor Hahn performed much missionary and pastoral work, and succeeded in gathering many people into the church and the school. Unfortunately he was in the midst of his labors suddenly stricken down by neuralgia of the heart, and died on May 16, 1901. This was a great shock to the congregation in which he was greatly beloved. (For sketch of his life and labors see history of Faith ch.)

After the death of Rev. Mr. Hahn the pulpit of St. James' church was supplied by various persons until the fall of the same year, when on Sept. 1 licentiate William E. Harr was elected to the pastorate. (For biographical sketch of Mr. Harr see history of Faith church.) He continues in the pastorate at the present time.

The congregation expects in the near future to erect a larger and better arranged church. On Nov. 27, 1904, it resolved to purchase a lot of ground at the southeast corner of Penn and Seventh avenues, having a frontage of 150 feet and a depth of 150 feet, upon which a church is to be erected in a few years. Such a step is becoming necessary through the growth of the congregation and the Sunday school.

In 1905 St. James' congregation numbered 186 members and the Sunday school 315 members.

The officers in 1905 were : Elders, R. W. D. Schell, Wm. A. Heehler ; deacons, James M. Hain, secretary, Henry Trostle, Benjamin Seidle, Levi S. Jones, treasurer, Calvin A. Leinbach, Oscar P. Holl ; janitor, Peter Good.

SECTION XIV.

TRINITY REFORMED CHURCH.

(Fourteenth Congregation.)

The most recently organized Reformed congregation in Reading is Trinity church in the borough of Mt. Penn, formerly known as Woodvale.

As early as 1873 a union Sunday school was organized in the public school house at Dengler's, then a short distance east of Reading. In 1885 a Lutheran chapel was erected in the neighborhood and a Lutheran Sunday school established in it. Some of the Reformed children attended this school, whilst others attended nowhere, the old union school having been discontinued.

A number of Reformed people organized a Sunday school in the public school house in Woodvale on June 15, 1890. Mr. D. V. R. Ludwig was elected superintendent and served a short time until he was called to the superintendency of the new St. Thomas' Sunday school in Reading. He is now connected with St. Mark's church and school. After him came Peter B. Keen, Charles Williams and William Soder as superintendents. But the school was small, and was disbanded on July 26, 1891.

After several years the Reformed people again realized the need of a Sunday school in that locality. Dr. J. W. Steinmetz directed them to Dr. H. Mosser, pastor of the First church, with the request to send them a good man to conduct a Sunday school. Dr. M. sent them Mr. Freder-

iek Yeakel, who reorganized the Sunday school on Sunday, Feb. 3, 1895, and served it as superintendent until Jan. 12, 1897, when failing health compelled him to resign. He went to Colorado, where he is still residing. He was a faithful and good worker.

Mr. Yeakel was succeeded as superintendent on Feb. 7, 1897, by Mr. Llewellyn F. Schearrer, also a member of the First church who continues in the position to this day. Through his labors the school has increased and prospered. When he entered upon the work, the school had about eighty members. Mr. Schearrer formerly during ten years filled the office of assistant secretary and secretary in the Sunday school of the First church.

In October of 1895 a lot was purchased in Woodvale for \$387 as a site for a church. Mr. D. D. Dundore made the first contribution toward the purchase.

In the beginning of July, 1897, Rev. M. L. Herbein, the new pastor of Spiess Reformed church, was requested to preach for the people in the school house. He consented, and conducted the first service there on July 11, preaching on Luke 6 : 36. Forty-two persons were present, and soon a desire was manifested for a congregation at that place. Fifty-two persons petitioned Reading Classis for permission to organize a Reformed congregation. The request was granted on October 18, 1897.

On October 31, 1897, Trinity Reformed congregation was organized in Woodvale. These officers were elected : Elders, David D. Dundore, Irwin N. Manwiller ; deacons, Wm. B. Addams, Wm. O. Leinbach. Rev. Mr. Herbein ordained and installed these officers on October 31, 1897. At the same time Mr. Herbein was unani-

mously elected pastor of the new flock. On December 7 of the same year the congregation was incorporated by the Berks county court.

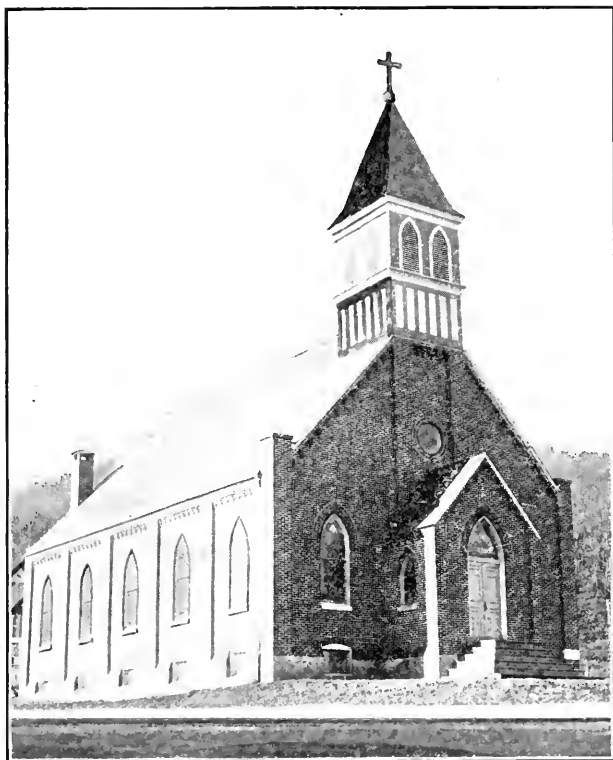
In the month of November, 1897, the congregation resolved to erect a one-story brick church, 40 by 60 feet, upon the lot purchased in 1895. The following persons were appointed as a building committee : Louis Kraemer, sr., Wm. K. Adam, David D. Nein, David D. Dundore and Rev. M. L. Herbein. Ground was broken on December 3, 1897, and the foundation walls erected. Subsequently the contract for the erection of the bare church above the foundations was awarded to Mr. David D. Dundore for \$2400.

The corner-stone was laid on Sunday, March 13, 1898, by Rev. M. L. Herbein. Dr. H. Mosser preached the sermon.

On Sunday, June 19, 1898, the new church was dedicated. In the morning the sermon was preached by Dr. H. Mosser. In the afternoon the sermon was preached by Dr. J. W. Steinmetz, after which the pastor, Rev. Mr. Herbein, formally dedicated the church. Revs. J. P. Stein, D. D., J. R. Brown and N. Z. Snyder, D. D., were also present and took part in the services. In the evening Dr. S. R. Bridenbaugh preached the sermon. During the day the sum of \$127 was realized.

The church has a seating capacity of about 300. The finishing is in oak, and the windows are of stained glass. The sweet-toned organ was built by Mr. E. E. Palm, of Reading. The steeple is surmounted by a ball and cross, which are covered with gold leaf. The church is well lighted and presents an inviting appearance. The contract price did not include the windows, organ, furniture,

heater and lighting, and the total cost of the building and lot was \$4200. The Sunday school pays the interest on the debt. A debt of \$1700 remains on the property.



TRINITY REFORMED CHURCH.

In October of 1898 a missionary society was organized. There is also an active ladies' aid society in the congregation.

The first baptism in the new church took place on July 10, 1898, the subjects being Arthur Peter Hafer and Jennie Ellen Nein. The first confirmation was that of Bertha E. S. Lutz on July 1, 1898. The first person to receive the communion in the church was Mrs. William K. Adam on July 3, and the first funeral in the church was that of William D. Nein on Dec. 29, 1898.

Since the meeting of the Sunday school in the church Mr. William O. Leinbach has served as secretary of the school, and Miss Jennie Lutz has served as organist, both of the school and the congregation.

Formerly the village at this place was known as Woodvale, and its post-office bore the name Dengler's. During many years Dengler's hotel was the only building at this point. On Nov. 7, 1902, the village was incorporated as a borough under the name of Mt. Penn.

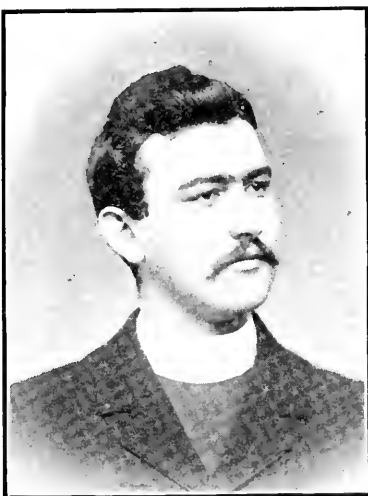
The congregation at present (1905) numbers 90 members and the Sunday school 150 members.

The officers of Trinity church in 1905 were : Elders, David D. Dundore, Wm. K. Adam ; deacons, Edward S. Adam, Jacob S. Nein ; secretary, David D. Dundore ; treasurer, Edward S. Adam ; organist, Miss Jennie Lutz ; janitor, Wm. O. Leinbach.

Rev. Mabry L. Herbein was born in Spring township, Berks county, Pa., on October 23, 1871. His preparatory education was secured in Prof. Brunner's Scientific Academy in Reading and in Keystone Normal School at Kutztown. Whilst attending the former he walked seven miles every morning and the same distance in the evening. He taught five terms in the public schools, securing a permanent teachers' certificate. During this time he

also pursued private studies in the higher branches. In 1894 Mr. Herbein entered the Seminary at Lancaster and graduated from it in 1897. He was licensed by Lebanon Classis in the same month.

On June 20, 1897, he was ordained by a committee of Reading Classis, consisting of Dr. S. R. Bridenbaugh and Dr. J. P. Stein, and installed as pastor of Spiess church, near Reading, which he since served in connection with Trinity church at Mt. Penn. Since April of 1900 he has served as chaplain of the Berks county almshouse. On August 6, 1905, he was elected pastor of the Bern church, which he is now



Rev. M. L. Herbein.

also serving. He was brought up as a son of this congregation. On December 26, 1898, Mr. Herbein was married to Miss Sue Rothermel, of near Fleetwood, Berks county, Pa.

SECTION XV.

ALSACE UNION CHURCH.

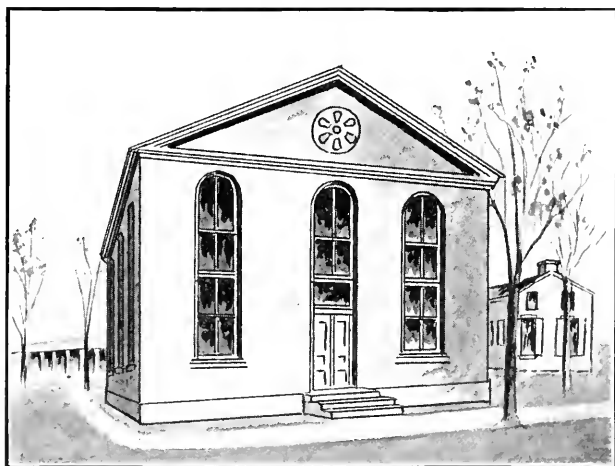
This church is located on the northeastern border of the city of Reading. More than one-half of the Reformed members reside in the city, so that a short sketch of the church properly belongs to this volume.

The date of the organization of the Alsace church is not known. Singularly and unfortunately there are practically no records at hand. Then the congregation was always independent of synodical authority, so that there is no reference to it in the Coetal or early Synodical minutes. Tradition says the church was organized about 1740. That was eight years before the town of Reading was laid out. At that time there was only one house in the area now embraced in the city of nearly 100,000 people. The early settlers in this region came from Alsace, Europe. This fact is stated in the petition for the erection of the township in 1744, for which the name Alsace was adopted. The same name was also given the first church erected in the district.

The Alsace church is the oldest religious society in this region. There was a burial ground connected with the church from the beginning, and here are resting the remains of many of the first settlers.

Rev. Henry Melchior Muhlenberg, in his reports to the "Hallische Nachrichten," furnishes us some data in reference to the early history of Alsace church. In the

year 1754 he reports that the Reformed and Lutherans erected a union church at Alsace during his time. He came to America on November 25, 1742. Consequently the first church must have been erected after that date, some time between 1743 and 1747. It was a union church of the Reformed and Lutherans. But there was much contention from the beginning, which continued un-



ALSACE UNION CHURCH.

til 1753, when the Reformed withdrew, upon having returned to them the money they had given for the erection of the church. In this year (1753) the Reformed congregation in Reading was organized, and it is believed that the Reformed people of Alsace became members of that congregation. At a later but unknown date the Reformed people of Alsace were organized into a congregation and

the union with the Lutherans was renewed. This union has ever since continued.

The present church was erected in 1850, and is the third house of worship erected on this ground. Of the character of the previous churches no record remains. The corner-stone of the present church was laid on May 9, 1850, and the dedication took place on October 19 and 20 following. It is a large, substantial brick building, standing upon elevated ground, which affords an extensive view over the city and surrounding country. In 1885 the church was repaired and repainted, and new stained glass windows were introduced. There are galleries on three sides, with an organ on the northern gallery. A life-size painting representing Christ is on the wall in the rear of the pulpit.

In 1854 a new cemetery was laid out, and extensive sheds were erected for the protection of horses.

We are unable to state who were the early Reformed pastors. Rev. William Pauli served the people from about 1815 to his death in 1855. He was succeeded by his younger brother, Rev. Augustus C. Pauli, who labored here until his death in 1871. The next pastor was Rev. A. S. Leinbach, who continued in office until 1895, when he resigned on account of the infirmities of age. Thus during a period of about eighty years the Reformed people of Alsace were served by only three pastors. After a vacancy of considerable length Rev. John A. Danner was elected pastor and installed on June 20, 1897, and served until January 12, 1904, when he resigned. The next pastor was Rev. T. M. Yundt, former superintendent of Bethany Orphans' Home, who was installed on Sunday,

July 31, 1904. Just one year later, on July 31, 1905, he presented his resignation, and accepted the call to the general superintendency of the home mission work of the Reformed Church. His resignation was reluctantly accepted, and went into effect on October 1, 1905. Mr. Yundt served the congregation very acceptably one year and three months. No successor had been elected when this volume was printed (August, 1905).

The following ministers served the Lutheran congregation, either as supplies or regular pastors: Revs. Streiter, Tobias Wagner, J. F. Schaertlein, H. G. B. Wordman, Daniel Schumacher, H. M. Muhlenberg, Mr. Brunholz, John C. Hartwig, Bernhard M. Hausihl, John A. Krug, Peter F. Niemeyer, Philip J. Gratz, Henry Moeller, F. M. Muhlenberg, Daniel Lehman, Chas. F. Wildbahn, Adam M. Marcard, Daniel Lehman, William H. Scriba, H. A. Muhlenberg, Jacob Miller, F. A. M. Keller, R. L. Wagner, T. T. Jaeger, J. F. Wicklein, F. K. Huntzinger and C. E. Kistler, present pastor.

In the year 1905 each of the congregations (Reformed and Lutheran) numbered about 700 members. The union Sunday school had a membership of 456. D. D. Becker, esq., is the superintendent of the school.

Each of the congregations has a Ladies' Aid Society. In the Reformed congregation there is a Christian Endeavor Society and in the Lutheran congregation a Luther League.

In 1905 the consistory consisted of these officers:

Reformed.—Elders, David R. Shearer, Milton Sailor; deacons, Franklin G. Phillips, Alvin Gauby, Wm. Leinbach.

Lutheran.—Elders, Howard E. Ahrens, Garson M. Huyett; deacons, Frederick Leas, Paul Leas, Jacob L. Wertz.

Secretary, Garson M. Huyett; treasurer, Franklin G. Phillips.

Rev. T. M. Yundt, the last Reformed pastor, was born near Allentown, Pa., on February 10, 1858, as the son of Thomas and Eliza Yundt.



Rev. T. M. Yundt.

He received his preparatory education in the public schools, West Chester Normal School, and Academy of Muhlenberg College. He entered Muhlenberg College in 1878 and graduated from it in 1882. He pursued his theological studies in Yale Divinity School, New Haven, from which he graduated in 1885. He was examined and licensed to preach by

Lehigh Classis in the spring of 1885. In the fall of that year he commenced work as pastor of a mission church in Kansas City. Soon after he was called to the superintendency of Bethany Orphans' Home, and entered upon the duties of that position in the spring of 1886. He continued in this responsible position until August 1, 1904,

a period of eighteen years and four months. During his term of office the work of the Home prospered as never before.

Mr. Yundt was married in 1885 to Minerva A Koons, of Allentown. Five children were born to them, four of whom are living.

Rev. Charles E. Kistler, the present Lutheran pastor, was born in Kistler's Valley, Lehigh county, Pa., on Aug. 23, 1870, as the son of Wm. S. and Maria (Grim) Kistler. He is one of the many descendants of George Kistler, who came to America about the middle of the eighteenth century and located in Kistler's Valley. He took a full collegiate course in Muhlenberg College, graduating in 1895, and pursued his theological studies in the



Rev. Charles E. Kistler.

Lutheran Seminary at Philadelphia, from which he graduated in 1898. He was ordained by the Lutheran Ministerium of Pennsylvania on June 6, 1898. Before he had completed his studies he was called to the pastorate of Alsace charge, consisting of the Alsace and Blandon congregations, and commenced to work here on March 13,

1898. He was installed on July 17 following. Rev. Mr. Kistler was married to Miss Effie Fisher, of Reading, Pa., on August 23, 1899. He resides at No. 344 North Ninth street, Reading, Pa.

Both the Reformed and Lutheran congregations of Alsace have flourished under their present pastors. Each congregation now contributes about four times as much for pastor's salary as ten years ago.

APPENDIX.

CHRIST REFORMED CHURCH.

During a number of years there was a sincere desire on the part of a considerable number of persons for an exclusively German Reformed congregation in Reading. From the nature of circumstances the German language in the old mother church was on the wane. There was one German service each Sunday, and it was only a question of time when the German would cease entirely. (This occurred in 1891.) Under these circumstances the Reformed Church in Reading could hardly hold what foreign German members it had, and could not expect to attract any of those who were coming here. It was believed that a German congregation could be established under the leadership of a foreign-born pastor. The foremost leader of this movement was Dr. B. Bausman.

In the spring of 1873 the pastors of the four Reformed congregations of Reading—Revs. C. F. McCauley, D. D., B. Bausman, D. D., Henry Mosser, D. D., and James A. Schultz—requested Lebanon Classis to organize a German church in Reading. The Classis gave its assent and appointed a committee to take the matter in hand, consisting of Rev. Drs. B. Bausman, C. F. McCauley, H. Mosser, and elders James T. Reber and Amos B. Wanner. This committee soon after called Rev. Julius Fündeling, of Titusville, Pa., to the work. He was

to preach in the chapel of Emanuel's Sunday school on North Tenth street, near Walnut. This chapel had been erected six years before, and was used by that school and also by a German Sunday school which was superintended by Mr. Martin Goodhart. There was thus already a nucleus for the undertaking. The chapel with ground had cost about \$3000. It was under the care of the Reformed Sunday School Association, and was handed over free of debt to the German congregation after organization.

Rev. Mr. Fündeling held the first service in this chapel on September 7, 1873. He was warmly welcomed to Reading by many who were eager for a German church. In October about 150 persons from the several Reformed congregations visited the new pastor, and brought him many provisions. He was installed as pastor on November 2, 1873, by Drs. Bausman and McCauley. In the evening of the same day Mr. Fündeling ordained and installed the elders and deacons of the congregation which had been organized in September under the name of Christ Reformed Church.

A start had now been made, and all were hopeful. The First church Sunday school presented the new Christ church with an organ, and the infant flock received other substantial encouragement.

The pastor and some of the members believed a parochial school to be imperatively necessary to the building up of a German church. The basis for this view was no doubt the fact that numerous German congregations in the Reformed and Lutheran denominations were maintaining such schools. And no time was lost to establish a parochial school. But such an enterprise requires con-

siderable money. The pastor was authorized to collect money for both the church and the school.

The chapel was not well calculated for such a school, and a movement was started for the erection of a school house in front of the chapel, which stood back from the building line a considerable distance. In 1874 a two-story brick school building was erected at this place. The corner-stone was laid early in June. Addresses were delivered by Revs. Fündeling, Mosser and Bausman. During the progress of the work Rev. Mr. Fündeling and his wife made a short trip to Europe to visit friends. The chapel was extended in the rear fifteen feet, making it 75 feet in length. It was neatly papered and painted. It presented a beautiful appearance, and was reopened on August 23, 1874. Rev. H. Mosser, D. D., preached the sermon, and a number of other ministers were present.

The school was now conducted in the new building, but the hopes of its friends were not realized. A considerable debt had been created, and the management of the whole affair was not of the highest order. It is possible that in the course of time the parochial school would have been a feeder for the congregation, but the financial burden was too great for the small flock.

On November 1, 1874, the first anniversary of Christ church was celebrated. The membership now was about one hundred.

On July 9, 1875, the pastor's family was sorely bereaved by the death of his wife, at the age of 32 years, 2 months and 16 days. She left her husband with five children, the youngest being a babe of two weeks. She was buried on the lot of the First church in Charles

Evans' cemetery. In the same month (July) Rev. Mr. Fündeling resigned as pastor and accepted a call to Hazleton, Pa. He afterward removed to San Francisco, where he is still located, although no longer connected with the Reformed Church.

After a short vacancy the congregation called Rev. R. Kunz, of Pottsville, to the pastorate. He accepted and was installed on October 3, 1875, by a committee of Lebanon Classis, consisting of Revs. A. S. Leinbach, M. L. Fritch and F. W. Dechant. But he did not continue long in the work. It was evident that a crisis was at hand. There was a heavy debt, besides many unpaid bills. Confidence in the success of the undertaking was largely gone, and the prospects were no longer promising. Under these circumstances Rev. Mr. Kunz resigned, and soon after returned to Switzerland, his native country, where he died not long after.

The Reformed pastors of the city appointed a committee of several laymen to look into the financial affairs of Christ church. It was found that the obligations were so large that for some time no one could be found who would take the property and pay the debts. Finally one of the committee agreed to take charge of the matter and settle up the affairs. But he found it a far more difficult undertaking than he had anticipated. The property could not be sold at once, and the unsecured creditors were clamoring for their money. The party acting as trustee had the property changed into two dwelling houses, and rented these until several years after, when he sold them. Meanwhile he paid the debts. The transaction cost him a great deal of time and a considerable amount of money. The

congregation disbanded. Some of the members subsequently became active in the organization of Zion's Reformed church.

Thus the first effort for a German congregation ended in failure. But the advocates of such a congregation were not dismayed. At a later period a new effort was made in the same direction, and the result was a glorious success. "All is well that ends well." The idea of a parochial school was dropped as impracticable. Had this idea never been entertained, the first effort for a German congregation would likely have led to more favorable results.

MISSION SUNDAY SCHOOLS.

Since the year 1864 the following Reformed Sunday schools were established, which later were developed into congregations: St. John's, Emanuel's (now St. Stephen's), St. Paul's (now Faith), Calvary, St. Andrew's, St. Mark's, Trinity, St. James', and St. Thomas'. Besides these two other schools were organized and continued for some time, without resulting in congregations:

ST. LUKE'S SCHOOL.

During a number of years a mission school was conducted in the public school house on Washington street, corner of Rose street. We are unable to state the date of its organization, but it must have been about the year 1866. The first superintendent appears to have been the late ex-judge A. S. Sassaman, who was assisted by George M. Ermentrout, esq., as leader of singing, etc. The late Dr. Joseph Coblentz was for some time superintendent.

He was succeeded by W. R. Yeich. Daniel Miller was elected superintendent on January 1, 1871, and continued in this position until the fall of the year 1879, when the school was discontinued. The last session was held on October 19. A large proportion of the scholars were the children of members of the First church residing in the western section of the city. The First church school was overcrowded, and this fact was one of the reasons for organizing St. Luke's. After the organization of St. Paul's school in 1873 there was plenty of room in the First school, and many of the children hitherto attending St. Luke's school were now sent to the First school. Gradually the number of scholars became so small that it was thought best to discontinue St. Luke's school. Among those active in this school were Harrison G. Bouse, Isaac From, Mrs. Mary R. Hain and Mrs. Leonora A. Boys, all deceased, and Mrs. B. Bausman, Mrs. M. J. Earl, T. D. Bausher, Mrs. Franklin J. Brown, Miss Anna Ruth, Mrs. W. W. Bowers, and others still living.

TWELFTH STREET SCHOOL.

Another mission school was organized and for some time conducted in the public school house on South Twelfth street. The superintendent was Mr. William E. Good, brother of Dr. James I. Good, who served from its organization until its consolidation with St. John's Sunday school at Ninth and Chestnut streets. This union took place on Sunday, January 7, 1877, the Sunday after the opening of the basement of the new church.

ADDENDA TO SECOND REFORMED CHURCH.

THE LADIES' AID SOCIETY.

It can be said very truly that of all the organizations in the Second Reformed church the one bearing the above name stands pre-eminent for the amount of work done to advance the interests of the kingdom. From the beginning of its history this society has been, as its name indicates, a real aid to the congregation. Year by year it has contributed to the current expenses of the congregation. During the present pastorate it has been especially helpful in working for the erection of the new church and for the liquidation of the indebtedness incurred. The amount given for this specific purpose exceeds three thousand dollars (\$3000).

Not alone to the Second church has this society been a blessing. Its good work has not been thus limited. The Home for Widows and Single Women in Reading, the Home for Friendless Children, the hospitals and other charitable institutions of our city have received from this society generous support.

Its benefactions have extended beyond the boundaries of the city of Reading. Each winter for many years the members have been engaged in making garments for the children of Bethany Orphans' Home at Womelsdorf. The Society for the Relief of Ministers and their Widows of the Reformed Church receives from this aid society an annual contribution. In fact throughout its entire history this organization has not only helped the Second church, but has contributed to the support of the general work of the denomination, as well as to the undenominational benevolent agencies of the city.

At the present time the officers are : President, Mrs. Emma Andrews ; vice president, Mrs. Frank Hanold ; secretary, Mrs. J. C. J. Kurtz ; assistant secretary, Mrs. Edward F. Wink ; treasurer, Mrs. Jacob H. Stein.

THE MISSIONARY SOCIETY.

In October, 1893, the missionary society of the Second church was reorganized. Mrs. S. R. Bridenbaugh was elected president, and has continued to hold the office to the present time. Miss Blanche Maguire was elected secretary, and Miss Lucy Kurtz treasurer. So efficiently have all the officers discharged their duties that they have been re-elected from year to year, and are at this time active in the work.

This society has rendered excellent service. By its monthly meetings and by the distribution of literature it has quickened and fostered a missionary spirit in the membership of the congregation. Its offerings have been given in part to the Women's Classical Society, and directly to special benevolent objects for the furtherance of the cause of missions in both the home and foreign field. None of its funds have ever been used for the payment of Classical apportionment of the congregation. For more than 25 years the Second church has employed the Scriptural, apostolical plan of benevolence, whereby all offerings on the Lord's day and at other services during the week are given to benevolent purposes. Thus, in a sense, the entire congregation is a missionary society, contributing regularly to the extension of the Redeemer's kingdom.

REFORMED MINISTERS RESIDING IN READING.

As a matter of interest, both for the present and future generations, we herewith publish a list of all Reformed ministers residing in the city of Reading at the present time (summer of 1905):

B. Bausman, D. D., pastor St. Paul's church, 222 N. Sixth street.

S. R. Bridenbaugh, D. D., pastor Second church, 228 South Sixth street.

H. K. Binkley, agent *Reformed Church Record*, 1024 North Twelfth street.

C. E. Creitz, assistant pastor St. Paul's church, 532 Buttonwood street.

L. K. Derr, D. D., pastor Zion's church, 822 Washington street.

Paul I. Deppen, engaged in secular employment, 1015 North Fifth street.

T. W. Dickert, pastor St. Stephen's church, 765 North Eleventh street.

J. V. George, D. D., pastor Allegheny country charge, 228 South Third street.

James I. Good, D. D., pastor Calvary church, 221 North Sixth street

C. H. Gramm, assistant pastor Zion's church, 828 Washington street.

I. E. Graeff, D. D., retired, 135 South Eighth street.

W. E. Harr, pastor Faith and St. James' churches, 152 Walnut street.

M. L. Herbein, pastor Trinity church, 1818 Perkio-men avenue.

W. J. Kershner, pastor Sinking Spring country charge, 115 South Third street.

J. C. J. Kurtz, retired, 440 Oley street.

J. H. Leeser, without charge, 912 Penn street.

T. H. Leinbach, pastor St. John's church, 911 Chestnut street.

H. Jerome Leinbach, pastor Olivet church, 416 Walnut street.

Samuel A. Leinbach, pastor St. Michael's country charge, 326 North Fifth street.

M. H. Mishler, pastor Hill country charge, 534 Franklin street.

John F. Moyer, pastor First church, 611 Washington street.

H. H. Ranek, pastor St. Andrew's church, 1431 Perkiomen avenue.

Charles E. Schaeffer, pastor St. Mark's church, 201 West Oley street.

John P. Stein, D. D., pastor St. Thomas' church, 851 North Eleventh street.

Henry Y. Stoner, engaged in teaching, Wyomissing.

T. M. Yundt, general superintendent of home missions, 210 Windsor street.

Number of Reformed ministers in Reading, 26.

REFORMED MEMBERSHIP IN READING.

The combined membership of the fifteen Reformed congregations in Reading in 1905 was 8814. The membership of the Sunday schools was 9498. Below we give the membership of the several congregations and schools :

	<i>Congregation.</i>	<i>Sunday School.</i>
First,	1179	1330
Second,	761	460
St. John's,	543	490
St. Paul's,	847	711
Zion's,	590	535
St. Stephen's,	1020	1150
St. Thomas',	392	578
Olivet,	97	148
Calvary,	440	665
St. Andrew's,	821	1078
St. Mark's,	983	1142
Faith,	165	290
St. James',	186	315
Trinity,	90	150
Alsace,	700	456

Besides these there are many hundreds of Reformed people in the city who are holding to churches in the country.

The Sunday school membership is apparently larger than the church membership, but it must be remembered that many church members are included in the home departments of the Sunday schools.

REFORMED MINISTERIAL ASSOCIATION.

This association consists of the pastors of the several Reformed churches in Reading. The meetings are held on Monday mornings in the chapel of St. Paul's church. The object is mutual helpfulness and co-operation in church work. Occasionally papers are read and discussed. In 1905 the president was Rev. B. Bausman, D. D.

REFORMED S. S. SUPERINTENDENTS' ASSOCIATION.

This organization was formed on March 6, 1903. It includes the superintendents and assistant superintendents of all departments of the several Reformed Sunday schools in Reading. Monthly meetings are held, and various subjects connected with Sunday school work are discussed. The officers in 1905 were: President, Dr. W. D. DeLong; secretary and treasurer, Miss Martha E. Homan.

ERRATA.

Notwithstanding our best efforts, several typographical errors have crept into this volume, and we here correct them:

Page 246.—Rev. R. W. Miller served the Hummelstown charge until December 31, 1893, not 1903.

Pages 339 and 344.—The first service of Zion's congregation was held on the last (not first) Sunday in May, 1881.

Page 344.—Mr. Daniel Barlet was employed by the Reading Cotton Mill, not by the railroad company.

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